

SPIRIT OF MISSIONS.

BOARD OF MANAGERS.

MAY, 1883.

THE SEED OF A GREAT HARVEST.

WE do not need to express again our entire faith in the complete success, in the future, of the Systematic Offering Plan. This faith is strong, first, because it is founded upon the fact that the plan is built on the principles of systematic, habitual giving to God, according to each individual's ability, in the Missionary work of His Church, "with simplicity," that is, for the love of God and human souls; secondly, because we believe that these principles embody the will of God regarding His people's support of Missions; and finally, because we are sure that the methods of Missionary support which embody His will must have His blessing and must *of necessity* ultimately succeed.

It is, however, just as clear that even such a plan for Missionary extension as this cannot succeed without human co-operation, and that so far the Systematic Offering Plan is but a little seed planted in the ground of this Church. It is planted and it has begun to sprout, and that is all as yet. It is only a seed; but it is germinating; and those who constantly read this Magazine see every month the report of a little growth, and we trust will be able to discern by the annual report in the next November-December number the record of decided progress during the past year.

This slow growth of the Systematic Offering Plan may dishearten some persons interested in its welfare. It does not, however, discourage us. We know of no great reformation, in the Church or out of it, whose beginnings have not been small, and whose first periods of growth have not been slow and disappointing to impatient and over enthusiastic souls. Indeed, in the purpose and genuine work of God, is not that rule absolutely universal, which is expressed in the often quoted words of Holy Scripture: "First the blade, then the ear, then the full corn in the ear"?

Now, if all this be true, there are two ways of treating the planted seed of the Systematic Offering Plan.

First, we may be constantly "digging it up, to see whether it is growing." This method of husbandry has been often adopted by a certain class of cultivators, perhaps by some of ourselves in childhood, but not always with results satisfactory to our youthful ardor. The principal defect of the practice is in its tendency to defeat the object of the planting, by a violation of the very conditions of all growth and a speedy destruction of the germ. In other words, and without metaphor, with an impatience that is natural but not very wise, and a misunderstanding of God's good will as indicated by the general laws of His providence, we may strive to outrun Him, as it were, and because of the inevitable failure of such an effort, lose all heart and abandon every attempt to succeed.

There is a second way, and a better one, of securing the proper develop-

ment of the Systematic Offering seed. We must begin with faith in the wisdom and the efficacy of the plan. No tiller of the soil ever reaped a harvest who did not believe that the wheat which he hoarded for planting contained germs in which resided the potency of fruitage. Such scepticism prevents all sowing, and if that be the mental attitude of the members of the Church toward the seed of this plan, they will never go out to sow it! We think that this is not the feeling of those who comprehend the scheme, and are sure that they who are not employing it, fail to do so only because they do not understand its principles.

Starting with faith in the scheme, therefore, as the foundation of effort, the Systematic Offering Plan, if it is to be made successful, must be *cultivated*. Sowing is not the end of the harvest. It is the beginning of it. The first uplifting of the vivified germ is not fruit-bearing. It is only the commencement of growth. But small as this commencement always is, with careful nurture, with digging about and watering, with warming by the sunshine and patient support in its first feebleness, it will have in itself the certain promise of the end. We ask, then, those who have adopted this new system of gathering Missionary contributions to give it faithful and persistent cultivation where it is already established, and to seek opportunities for extending its operation. We also earnestly beg those who have not taken it up as yet to give it careful consideration, for nothing seems to us more evident than that it possesses the power of accomplishing marvellous results.

As a practical commentary upon the foregoing, we append an extract from a letter, received after our article was written, from the Rector of a parish in West Virginia. If the Systematic Offering Plan were as faithfully cultivated in every parish in this Church as it has been by our correspondent, we believe that the results of its operation would be everywhere substantially the same. In writing about a contribution to General Missions inclosed in his letter, he says :

The sum thus sent you is the first of four to come during the year. In January last I introduced the Systematic Offering Plan into my parish, and the result shows what it will accomplish, for it has *quadrupled* what has usually been given through the Offertory taken twice a year. And if it does this in a country parish like mine, twenty miles long, what can it not be brought to do in compact parishes such as those of the cities and towns?

I marvel that the plan is not at once adopted by the Clergy. It gives the collectors some work to do ; that is something. The people feel that a special interest is taken in their contributions. The funds raised in any parish for Missions are doubled, trebled, in my case quadrupled, and that too without any great effort, and no dunning or hard begging. It leaves the general Offertory open to other objects, and so increases the revenue of the parish. The very inclement weather of this spring has not diminished the Missionary offerings in my parish, widely scattered as it is ; but despite rain, snow and mud, our quarterly offering is as large as the usual annual offering.

I have twelve collectors, to each of whom I apportion certain families of the parish, whose subscriptions are to be received and quarterly collections made. With one or two exceptions every one has subscribed—some one cent, some two cents, some five, some ten. The aggregate is not large, though nearly \$1.50 for each Communicant. As the people are widely separated, my collectors are quite numerous for a small parish ; but I find it best to give few persons to each. I have thus trespassed upon your time, because I thought perhaps the Committee would be pleased to know of the success of its plan in a country parish of few Communicants, and of its adaptability to this kind of a parish.

DEPUTATION MISSIONARY MEETINGS.

ANNOUNCEMENT was made in recent numbers touching Deputation Meetings to be held in several cities of the South. The purpose to hold meetings in Jacksonville, Fla., was, after the date of our last issue, abandoned for the present, since in the judgment of the Bishop of the Diocese and the Rector of the parish the season was too far advanced. The Deputation as finally constituted consisted of the Rev. W. W. Kirkby, D.D., the Rev. A. C. Bunn, M.D., the Rev. C. C. Tiffany, and the Rev. Joshua Kimber, Secretary for Foreign Missions.

They visited Petersburg, Charleston and Savannah, and on their return, Wilmington, N. C., in the interest of the General Missions of the Church. They were everywhere welcomed cordially and entertained hospitably, and it is hoped that the result of their tour will be increased Missionary interest and offerings.

Archdeacon Kirkby and Mr. Kimber reached Petersburg late in the evening of Wednesday, March 28th, where they were met by the Rev. Giles B. Cooke, Rector of St. Stephen's Church, by whom they were entertained.

The next morning, at nine o'clock, they attended the opening Service of the schools under his care. There were present Mr. and Mrs. Cooke, the Rev. Thomas Spencer, Professor in the Theological School, the Rev. J. M. Pollard, the colored Deacon who assists Mr. Cooke in his work, and the other teachers, the last mentioned standing at the head of their respective classes. On one side of the room sat the Divinity Students, numbering fifteen, among whom were Mr. Howells, a late bishop of, and ten Candidates for the Ministry from, the Zion Unions. Immediately in front of them sat Mr. Cooke, and facing him were some two hundred children seated in rows. The Service consisted of Morning Prayer with hymns, and was conducted entirely by the students. A son of Mr. Howells said the prayers, and the lessons were read by two others. The Service throughout was earnest and reverent. The children sang heartily, and repeated the responses with great unity. They all looked bright and cheerful, and one could not help thinking how much this was due to the effects of this daily Service.

At the close of the prayers, by request of Mr. Cooke, the Foreign Secretary and Archdeacon Kirkby addressed the students; and after singing another hymn the colored Deacon replied to the addresses. It was painful to hear from him that of the two hundred and fifty thousand colored children in Virginia, only one hundred and fifty thousand are in schools of any kind, and that in the City of Petersburg, containing four thousand colored children, only one thousand five hundred are under instruction, leaving two thousand five hundred uncared for. As Mr. Pollard is President of the Virginia Association of Education, he is in a position to know the truth of the matter. Mr. Cooke assured the visitors that he could have one thousand children under his care at once if he had accommodation for them, and the means to provide teachers and other necessities. His rooms, however, are totally inadequate to accommodate properly the number he has at present in daily attendance.

After the addresses the children went to their respective class-rooms and were visited. The members of the Deputation were much pleased with all that they saw there, and with the progress the scholars were making in their respective studies.

The Divinity School was then inspected, and the visitors were heartily welcomed by both Mr. Spencer and the students. Archdeacon Kirkby spoke a few words of good cheer to the Candidates, and all left the school with a deep conviction that a true and good work is being done there. It is greatly to be regretted that better buildings can not be had. Church and schools alike are quite unfit for the uses to which they are applied. They are mere sheds, and none of them either wind or water-proof. One can only hope that by some noble benefactor of the colored race, or by the smaller offerings of Christian people, this great need may be supplied, and that a new church and school-houses may be speedily built.

All the members of the Deputation came together on leaving Petersburg on the afternoon of Thursday, and reached Charleston, S. C., on the morning of the next day. On their arrival in that city, by invitation of the Rev. Dr. A. Toomer Porter, they visited the Holy Communion Church Institute. This institution, which was founded by Dr. Porter nearly sixteen years ago, is a very interesting school. It has two hundred and eighty students, all of them being boys. About two-thirds of the scholars board in the institution. A large majority are received without payment of money, they being the sons of gentlemen formerly prosperous, but who became impoverished by the late war. The course of instruction is complete, and is in charge of a corps of thirteen teachers. The institute occupies the buildings and grounds known as the Arsenal, and until lately used for military purposes by the United States Government. Three years ago, however, on the evacuation of the Arsenal by the United States troops, it was, by resolution of Congress, on the recommendation of a large number of prominent men, loaned to Dr. Porter for the use of his school.

This noble work is without endowment, though a fund is now being raised for that purpose. For its support there is, beyond the altogether insufficient amount received from paying pupils, no settled income. The school is eminently a work of faith—the doing of God's work, and the looking to Him to put it into the hearts of His servants, Christian men and women throughout the country, to provide for its support. It is hoped and believed that such support will never fail, but that as the merits of this great work become more extensively known it will be more and more liberally cared for by those whom God has made stewards of the silver and the gold which are His.

The first of the Deputation Missionary Meetings was held in Grace Church, Charleston, on the evening of the 30th. The Rt. Rev. Dr. Howe, Bishop of the Diocese, presided. The Rev. Dr. Pinckney, Rector of the parish, conducted the opening Services, the Rev. Dr. Porter, Rector of the Church of the Holy Communion, and Rev. Mr. Johnson, Rector of St. Philip's Church, being present also in the chancel. A good congregation was in attendance and listened to addresses on Missions from all the members of the Deputation.

The Rev. Dr. Kirkby remained in Charleston on the Sunday following this meeting, and preached in the morning at St. Philip's and in the evening at Grace Church. In the afternoon he addressed a large meeting of the Sunday-schools of the city at the Church of the Holy Communion.

The other members of the Deputation spent Sunday, April 1st, in Savannah, Ga. In the morning they preached in the several churches of the city. In the afternoon they attended and addressed a mass meeting of Sunday-school children at St. John's Church. The Service was largely composed of Easter carols beautifully sung by the children. In the evening a joint Missionary Meeting was held in Christ Church. A large congregation was present, composed of members of all the city parishes. In the greatly regretted absence, on account of sickness, of the Rector of the parish, the Rev. Thomas Boone, the Services were conducted by the Rev. Charles H. Strong, Rector of St. John's Church, assisted by the Rev. J. J. Andrew, Rector of St. Stephen's Church, and the Rev. J. B. Kennard, Minister in charge of St. Matthew's Chapel. A letter was read from the Bishop of the Diocese expressing his regret at his inability to be present.

On Monday morning members of the Deputation visited the school for colored children, under the care of the Rev. Mr. Andrew.

On Monday the Rev. Dr. Kirkby arrived in Savannah, and at noon addressed a meeting at Christ Church. At the conclusion of the Service, which was conducted by the Rev. Mr. Kimber, Dr. Kirkby was requested to address a meeting of Sunday-school children in the same place at half-past five o'clock in the afternoon. A lady in the congregation promised that although no notice had as yet been given, there should be a

large attendance. The promise was redeemed, the Church being filled with an attentive throng of children.

The last of the series of Deputation Meetings was held at Wilmington, N. C., on the evening of Wednesday, April 4th, in St. James' Church. In the chancel were the Rev. Dr. Watson, Rector of the parish, the Rev. T. M. Ambler, Rector of St. Paul's Church, the Rev. A. DeR. Meares, Assistant Minister of St. James' Church, and the Rev. A. J. Barrow, of Upper Falls, Md. The members of the Deputation, with the exception of the Rev. Mr. Tiffany, were present and made addresses.

THE SPIRIT OF MISSIONS.

In the last three numbers we have printed in all six pages of commendatory words regarding THE SPIRIT OF MISSIONS selected from a very large number contained in letters we have recently received from the Clergy on this subject. Two prominent thoughts run through them all.

1st, That in order to interest people in Missions, it is only necessary to keep before them the story of opportunities, needs, methods, practical work and results; and that the efforts of the Clergy in this direction should be supplemented by the careful reading in each family of the information which is best presented in the pages of the official Missionary magazine of the Church.

2d, That when an increased Missionary spirit is aroused within the parish, it is a sure guarantee of a greater activity in all the varied interests which make up the parish itself.

It would seem to us that every Clergyman who gives the subject careful thought must hold the same views.

The circulation of THE SPIRIT OF MISSIONS should be many times larger than it is at present, and we feel confident it will be greatly increased whenever its position, aim and scope can be brought directly to the notice of Churchmen.

With this view large numbers of sample copies have recently been sent out with a satisfactory result. We will be glad to continue this work, and are ready to send, singly or in packages, sample copies, prospectuses, lists of commendations, or blank orders to the Clergy or others in such quantities as they will do us the favor to write for, and think they can make advantageous use of in procuring new subscribers.

Many of the Clergy have from time to time written us of their intention to urge the matter upon the notice of their people from the chancel, and in the interest of the general Missionary work of the Church we now ask *all* the Clergy to avail themselves of some early opportunity for so doing. Finally, we ask, will not every lay subscriber give a helping hand by endeavoring to send us the name of at least one new subscriber?

ACKNOWLEDGMENTS.

GENERAL OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums from March 1st to April 1st, 1883.

*Lenten and Easter Offerings.

ALBANY.		Guilford—Christ Church S. S.....	
Walton—Christ Church.....	4 00		32 43
			233 64
CENTRAL PENNSYLVANIA.		DELAWARE.	
Marietta—St. John's Church.....	49 81	Dover—*Christ Church S. S.....	10 42
CONNECTICUT.		EASTON.	
Portland—Trinity Church, "A Member"....	1 00	Queen Anne's Co.—St. Paul's Parish, St. Paul's Church.....	15 00
Waterbury—St. John's Church ..	181 95	Worcester Co.—Pocomoke Parish.....	2 02
West Hartford—St. James' Church ..	10 00		
Yalesville—St. John's Church.....	8 26		17 02

FOND DU LAC.		
<i>Oneida</i> —Hobart Church.....	10 33	iliary..... 15 00
INDIANA.		<i>Edenton</i> —St. Paul's Church, Woman's Aux- iliary..... 13 94
<i>Goshen</i> —St. James' Church S. S.....	4 50	<i>Fayetteville</i> —St. John's Church..... 4 50
<i>New Albany</i> —St. Paul's Church.....	4 50	<i>Henderson</i> —Church of the Holy Innocents, of which *S. S., \$3..... 8 25
	9 00	<i>Lincolnton</i> —St. Luke's Church..... 4 05
IOWA.		<i>Oxford</i> —St. Stephen's Church, of which *S. S., \$14.03..... 52 84
<i>Clinton</i> —*St. John's Church S. S.....	13 00	<i>Salisbury</i> —St. Luke's Church..... 15 45
<i>Lyons</i> —Grace Church, of which *S. S., \$7.36..	13 61	
<i>Waverly</i> —St. Andrew's Church S. S.....	8 16	189 03
KANSAS.		NORTHERN NEW JERSEY.
<i>Wakefield</i> —*St. John's Church and S. S.....	22 00	<i>Newark</i> —St. Barnabas' Church..... 5 00
KENTUCKY.		<i>Orange</i> —Grace Church..... 185 00
<i>Louisville</i> —Bishop Dudley.....	60 00	<i>Miscellaneous</i> —"Mrs. M. F.," for Domestic, \$75; Foreign, \$25..... 100 00
Church of the Advent.....	21 00	290 00
<i>Maysville</i> —*S. S., Church of the Nativity.....	15 36	OHIO.
<i>Owensboro</i> —*Trinity Church S. S.....	3 75	<i>Berea</i> —St. Thomas' Church..... 4 00
	100 11	<i>Cleveland</i> —Trinity Church, Mr. S. L. Mather..... 100 00
LONG ISLAND.		<i>Norwalk</i> —*St. Paul's Church S. S..... 7 62
<i>Jamaica</i> —Grace Church.....	64 55	111 62
MAINE.		PENNSYLVANIA.
<i>Augusta</i> —St. Mark's Church.....	23 22	<i>Chester</i> —St. Paul's Church, "A Member".... 25 00
<i>Brunswick</i> —St. Paul's Church.....	12 00	<i>Philadelphia</i> —St. Jude's Church..... 50 00
<i>Portland</i> —St. Luke's Cathedral.....	40 00	(<i>Tacony</i>)—*Church of the Holy Innocents 4 43
<i>Wiscasset</i> —St. Philip's Church.....	3 00	79 43
MARYLAND.		PITTSBURGH.
<i>Anne Arundel Co.</i> —St. Anne's Parish, St. Anne's Church.....	63 22	<i>Miles Grove</i> —Grace Church S. S..... 5 58
<i>Baltimore</i> —Mount Calvary Church.....	5 23	SOUTH CAROLINA.
<i>Baltimore Co.</i> —*Trinity Church S. S.....	50 00	<i>Fulton</i> —*Easter Offering..... 5 00
<i>D. C. (Washington)</i> —Christ Church, Mr. R. E. Grant.....	20 00	<i>Winnsboro</i> —St. John's Church..... 8 75
<i>Talbot Co.</i> —*St. Michael's Parish, Christ Church S. S.....	10 38	13 75
	147 93	SOUTHERN OHIO.
MICHIGAN.		<i>Cincinnati (Avondale)</i> —*Grace Church, S. S. 31 00
<i>Detroit</i> —Christ Church.....	115 00	<i>Columbus</i> —Church of the Good Shepherd.... 5 25
<i>Grosse Isle</i> —St. John's Church.....	4 90	36 25
<i>Jonesville</i> —*Grace Church.....	4 00	SPRINGFIELD.
	123 90	<i>Alton</i> —St. Paul's Church and *S. S..... 25 28
MINNESOTA.		TENNESSEE.
<i>Brown's Valley</i> —St. Luke's Church.....	2 67	<i>Tullahoma</i> —St. Barnabas' Church..... 6 50
<i>Morris</i> —All Saints' Church.....	7 20	VERMONT.
<i>Wabasha</i> —*Grace Church S. S.....	9 32	<i>Factory Point</i> —Zion Church..... 2 91
MISSISSIPPI.		VIRGINIA.
<i>Oxford</i> —St. Peter's Church.....	5 00	<i>Alexandra Co.</i> —St. Paul's Church, Woman's Missionary Association..... 43 25
MISSOURI.		<i>Nansemond Co.</i> —Upper Suffolk Parish, St. Paul's Church..... 17 64
<i>Carthage</i> —"A. B".....	5 00	Lower Suffolk Parish, The Glebe Church. 1 87
NEW HAMPSHIRE.		Lower Suffolk Parish, St. John's Church. 3 00
<i>Keene</i> —*St. James' Church S. S.....	13 25	65 76
NEW JERSEY.		WESTERN MICHIGAN.
<i>Elizabeth</i> —St. John's Church, of which for Indian Missions, \$5; Bishop Clarkson, \$5....	37 76	<i>Hastings</i> —Emmanuel Church, of which the Rev. J. W. Bancroft, \$10..... 21 00
<i>Fairview</i> —Trinity Church.....	24 00	<i>Manistee</i> —*St. Paul's Church, of which "W. S. H.," \$1.25..... 2 77
<i>Trenton</i> —Trinity Church, of which *S. S., \$11.....	33 19	<i>Marshall</i> —Trinity Church S. S..... 12 04
NEW YORK.		WEST VIRGINIA.
<i>Clifton</i> —St. John's Church, "K".....	20 00	<i>Kanawha Co.</i> —St. John's Church, of which *S. S., \$12.70..... 32 70
<i>Harrison</i> —*Sunday School, through Woman's Auxiliary.....	3 50	COLORADO MISSION.
<i>New York</i> —St. Luke's Hospital.....	49 00	<i>Rosita</i> —St. Matthew's Church..... 2 00
<i>Nyack</i> —Grace Church.....	51 00	NIOBRARA MISSION.
<i>Scarsdale</i> —Church of St. James the Less....	34 80	<i>Sisseton</i> —St. Mary's Church..... 4 00
<i>Staatsburg</i> —*St. Margaret's Church S. S.....	5 37	MISCELLANEOUS.
	163 67	Private S. S., Aunt Lulu's Class, Eleanor, Elsie, Jean and Morris..... 3 91
NORTH CAROLINA.		+Receipts for the month..... 2,061 29
<i>Chapel Hill</i> —Chapel of the Cross, of which Miss Mary Smith, \$20.....	25 00	Amount previously acknowledged... 6,829 02
<i>Charlotte</i> —St. Peter's Church, Woman's Aux-		Total receipts since September 1st, 1882..... \$8,890 31

+ Divided equally (when not otherwise designated) between Domestic and Foreign Missions, and included in total receipts, pages 223 and 249.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

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Secretary,
22 Bible House, New York.

Mr. WM. BAYARD CUTTING, *Treasurer,*
22 Bible House, New York.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*.....

MAY, 1883.

ACTING SECRETARIES.

By Resolution of the Domestic Committee, adopted November 14th, 1882, the general oversight and direction of the work of the Committee was entrusted, for the time being, to the Rev. Dr. Potter and the Rev. Dr. Schenck as Acting Secretaries. All letters relating to the business of the Committee should be addressed, "Acting Secretaries, Domestic Committee, 22 Bible House, New York."

THE MISSIONARY COMMISSION.

AFTER the Resurrection, the deliverances of our dear LORD were comparatively few, at least we have but the record of few words spoken by Him. First, we observe the SAVIOUR affording abundant proof of His identity, and then we have the miracle of the wonderful draft of fishes, showing that the same power was vested in CHRIST as before the Crucifixion,—in fact, this was part of the evidence of His identity. Beyond this, our blessed LORD seems chiefly concerned that the Church should know and fully comprehend the duty devolving upon her, of publishing CHRIST as the *Way*, the *Truth* and the *Life*. The disciples were to tarry in Jerusalem until the HOLY GHOST should come upon them with His illuminating power. Then, with this endowment of spiritual light and force, beginning at Jerusalem, the disciples were to go forth on diverging lines to preach and teach and baptize everywhere, staying not their footsteps nor bating their breath, until the farthest horizons were traversed and the remotest nations made to hear the truths of salvation. This seemed to occupy the mind of CHRIST more than any other one theme of thought.

The Atonement was completed and accepted by the token of the Resurrection. These forty days before the Ascension, CHRIST devoted mainly to the charging of the Church with the sentiment of her high and holy responsibility in the matter of transmitting the truth. Whether to Peter to "feed the sheep," or to all the disciples that they "go into all the world preaching the Gospel to every creature," it is alike observable that the great heart of CHRIST was yearning

for the souls for whom He died, and that as the agencies of their salvation were to be the tongue and hand of believing men, so believing men must accept the trust and discharge the duty.

This is the post-Resurrection study. At *this* period in our Church calendar we are especially invited to ponder CHRIST's Missionary Commission to the Church. For so long as any are yet unconverted to CHRIST, for so long is the Commission in full force. The obligation of this great spiritual trust is on the shoulders of believing men and women of to-day. As the strong light of final judgment beats fiercely upon it, it is revealed to us in aspects of fearful responsibility.

What we owe to CHRIST for the prosecution of His work; what we owe to men who are moral aliens and exiles and outcasts; what we owe to the Church of which we are sworn members; what we as believers in JESUS owe to the civilization of the future of Christian lands and of the ethnic world; what we owe in gratitude for the salvation provided us as individuals in CHRIST JESUS; what we owe to the memory of our adorable Redeemer by heeding His appeal to prosecute the work which He began and which He leaves us to finish;—these are the topics for the Resurrection-tide especially demanding conscientious study and sober reflection.

We have just been standing on Easter eminences of grateful joy. We have hailed the Easter Prince coming up from the dominions of death, dight with the trophies of conquest. Is it not the duty of every believer who heartily loves the LORD JESUS, to bethink him of the obligation the same dear LORD has laid upon his shoulders, and begin *now* in valorous earnest to *pray*, to *give* and to *work*?

MISSION IN THE YELLOWSTONE VALLEY.

AN APPEAL FROM BISHOP BREWER.

FORT KEOGH, MONTANA,
March 17th, 1883.

MY DEAR FRIENDS:

FOUR weeks' work in the Yellowstone Valley have pressed me to make this appeal. I cannot keep silence and see the work of the Church languish.

One year ago last September I visited this valley for the first time, and found only one place of any importance where I wanted to place a Missionary. I set to work at once to accomplish this object. Ten months elapsed before I succeeded. On the first of last August the Rev. William Horsfall, from the Diocese of Kansas, took up his residence in Miles City, and began his work as Missionary in this valley.

Now I come again and find four prominent centres already established in a country three hundred miles in length. The advent of the Northern Pacific Railway has wrought this change.

Livingston, the first town reached from the west, is only a few weeks old, but has a population of eight hundred to a thousand people. I say nothing about that place except to note that we ought to begin Services there this season.

Billings, the second place in order, has a population of twelve to fifteen hundred. It is situated in a large and fertile valley, and has just been made the county seat of Yellowstone County. I found there eighteen communicants and a large number of people who desire our Services. They wish to build a chapel costing twelve to fifteen hundred dollars. I want to help them in the enterprise to the amount of two hundred and fifty dollars.

At Miles City, the third town in the order named, and the only place where we have a Clergyman, they have already built a neat and commodious chapel costing two thousand dollars; but it is not paid for. I

have promised them five hundred dollars; one-half to be paid at once, and the other half to be paid when it will extinguish all indebtedness. I want to pay the debt before September next, and I believe it will be done.

Glendive is the fourth place. There we have eleven communicants, while a large part of the population of eight or ten hundred people desire our Services. They mean to build a chapel this season, costing a thousand dollars. They have one-half the amount already subscribed. I promised them two hundred and fifty.

Now I want a thousand dollars to enable me to redeem my pledges. I have not a dollar in hand for the purpose. But I cannot see these opportunities pass without trying to take advantage of them. All these places are to be centres. The people who have come here have not much wealth, but are seeking a new home and hoping to earn a fortune in the future. They want the Church and her Services. I have persuaded them to be content for the present with small and inexpensive buildings, waiting for the future to bring larger and better things. We want to lay foundations now; and that can be done much easier than at any time in the future. It seems certain that a large increase of population will pour into this valley the coming season. We

ought to be ready to receive them. If I promise this help the people will go on to do what is purposed. If I refuse they will do nothing. They look to the Bishop for counsel and for help. Can I refuse, knowing that by so doing I shall take away courage and destroy the prospects of the Church for years and years? As the trustee and almoner of the Church, I have made these pledges. Are there not those who will help me to fulfil them?

But that is not all. I have but one workman in this valley. There ought to be three. I have no Missionary funds to aid in their support. I need not only the thousand dollars to help in building these three chapels, but I need one or two thousand dollars more to enable me to call two additional workmen and insure their support. I have made the pledges for the chapels. But I dare not call the men to serve them till I see the way clear to pay their salaries. The people of these towns will do all they can. But I must take the responsibility and make up all deficiencies.

I am not planning to do great things, nor asking for large sums. Realizing the need and the opportunity of the Church, I am asking her children to help me to do her work.

Faithfully yours,

L. R. BREWER,

Missionary Bishop of Montana.

AN ASSOCIATE MISSION IN SOUTHERN CALIFORNIA.

SAN BERNARDINO COUNTY, in the southern part of California, embraces 23,000 square miles, being larger than the Dioceses of Massachusetts, Connecticut, New Jersey, Delaware, Easton and Long Island combined. By far the greater portion is a barren desert, but this is traversed with mineral ledges and dotted with mining camps, where hundreds are seeking wealth now, and thousands will be within a twelve-month. In these camps all that can tempt men to evil can be found, while there are none to present the cause of CHRIST or to lead them aright.

This desert is already crossed by one transcontinental line, and two others are reaching out to it. These must of necessity enter the San Bernardino Valley, the garden of the country, a spot that has been rightly called the Dreamland of the South. It contains 1,600 square miles, and a popu-

lation of 12,000. With fertile soil and abundance of water, its vegetation is that of the tropics; surrounded by ranges of mountains, with isolated peaks having an altitude of from 8,000 to 13,000 feet, the scenery is simply magnificent, while the climate is that of southern Italy—balmy and soft. Within its limits is a city of 6,000 inhabitants, having the same name as that of the county and valley, while the famed colonies of Riverside and Arlington, with the newer settlements of Ontario, Etiwanda, Redland, Lagonia, and Craftons, form a succession of villages that, for the beauty of their location, the culture and refinement of their inhabitants, are unsurpassed on the whole Pacific coast.

The population of this valley has more than doubled in the past six years, and yet the flood of emigration has but just begun. From all parts of the country young men

are coming, to set out orange groves or vineyards. Here are families, members of which came here once as tourists and have returned to make homes in which to spend the remainder of their lives; young men of means, who are fascinated by the out-door life, the scenery and the hunting, and hundreds of invalids who have come in the hope of receiving benefit from the dry atmosphere and equable climate, even if in so doing they must be separated from home and endure the miseries and discomforts of hotel life.

It is in every respect a cosmopolitan population; every State of the Union is represented, and nearly every nation of Europe. There are a few Church families, and some members of sectarian bodies, but the Minister of the Presbyterians in San Bernardino stated a short time since, that out of a population of 6,000 not more than 300 attended Services anywhere. The vast majority are drifting—they have cut loose from their old connections and associations, and are allowing themselves to be carried along by the current that flows into irreligion and unbelief.

Occasional Services have been held here by the Rev. C. F. Loop, whose home in Pomona is thirty-two miles distant; but, in October last, the Rev. S. G. Lines, formerly Rector of St. Luke's Church, San Francisco, was sent by the Rt. Rev. the Bishop of the Diocese to form and conduct an Associate Mission.

Accompanied by the Rev. F. W. Reed, he reached the scene of his new labors in time to hold his first Service the first Sunday in November. With no assistance save a few gifts received the summer before while in the East, temporary chapels have been fitted up in halls or school-houses in Colton, San Bernardino and Riverside, in a beautiful, churchly manner, and here Services are held once each month in the first-named place, and regularly every Sunday in the last two, with an average attendance of about seventy-five in each place.

Facts briefly stated are so much more forcible than generalities, that I propose to give a few, as showing the tangible results of five months' work.

Premising that not one dollar of assistance has been received from either the General or the Diocesan Board of Missions, it may be stated that the people have shown their appreciation of the Services, and their

desire to keep them, by raising all the monies needed for the salaries of the Clergy and the expenses of the Mission.

At Colton sixteen have been baptized, a Sunday-school organized with over sixty children, and eight town lots, valued at \$800, have been given. On this property a well has been sunk, and a tank and windmill erected at a cost of \$500 more, by a faithful daughter of the Church; and over \$600 has been raised for the erection of a building to be used as a parish school during the week, and for a chapel on Sundays, until such a time as a church can be built. For this building the ground was broken on the 9th day of March, with appropriate Services, before a large number of attentive, interested people, two Priests and two Deacons being present, properly vested, and taking part in the ceremony.

The building is to be finished by the middle of May, before the arrival of the Bishop. An effort is being made to secure a suitable teacher, and the school is expected to open with from thirty to forty scholars. How much it is needed may be inferred from the fact that in this town there are, according to the school census, one hundred and thirty children, while the public school was built to accommodate but forty.

At Riverside a trained choir has been secured which renders the praises of the Church in a manner that would be creditable to an old city parish. Here in times past a lot was secured, now valued at \$600, and here a church is very much needed. An offer has been made, by land owners of this place and Arlington, of land valued at \$5,000, if only a boarding-school for girls and boys might be started, no matter in how simple a manner.

At San Bernardino City the field is to all intents and purposes clear to the Church to enter and possess. The Sunday-school numbers seventy-five scholars. In a congregation of between eighty and ninety at a Service held in the upper room of a hall, the writer counted thirty-five grown men present and taking part. A large and handsome church ought to be erected in this growing city at once. Twenty-five acres of land have been given by one person to be used for the best interests of the Mission, while still larger gifts are expected so soon as the money can be obtained to erect buildings thereon.

What other Mission of five months' existence, can, or has been able to make such a showing as this? Self-supporting from the very start, so generous in its giving, so hungry for the Services of the Church. The people are not able to give all that is needed for the building of churches and schools, but they will give, and give liberally, if only the Church at large will encourage them—and on that Church they have a claim.

These churches and schools are needed, and needed at once. Now, while the people feel so kindly disposed toward the Church, and are so ready to help, more should be done. Other helpers should volunteer to carry on the work—one for Riverside and Arlington, and to go over occasionally to Etowanda and Ontario, and so let Colton and Old San Bernardino be ministered to by either Mr. Lines or Mr. Reed. There should be another for Craftons, Redlands and Lugonia. These two are needed at once, before the two who are fighting the fight alone are overcome by the extent of their labors. Faithful soldiers of the Cross that they are, the field is too large, the work too

great, the demands too pressing for them to do it all, while they are crushed down by a consciousness of how much rests upon them, and the vital necessity of grasping the present opportunity, and not, as has so often been the case, allowing sectarian bodies to come in and gain the prestige that always accompanies those who are first.

Will a great, rich, Missionary, Apostolic, Catholic Church like ours fail to respond, if only needs like these are brought to their notice? Are there not faithful men and women who are stewards of wealth, that will be glad to come forward and enable this great work to be carried on? Must this property so freely offered, and which is daily enhancing in value, be forfeited for lack of means with which to build, and by building advance the cause of CHRIST? Will not some generous hearts respond, and save these faithful, hard-working Missionaries from the humiliation of making personal appeals, or acknowledging to their people here that the Church at large has no interest in them, and is unwilling to help?

WORK AMONG THE COLORED PEOPLE.

HALIFAX COURT HOUSE, VIRGINIA.

ANTRIM MISSION.

THE past year has been one of persistent work among the people of our charge, and not without encouraging results. We have had in our day school over 125 scholars, quite half being over fourteen years of age. We have sent forth, since we commenced our work, several teachers, and are preparing others. We commence school each day with a short Service, and thrice a week have the regular Service of the Church, singing the chants and hymns. Quite a number of our pupils walk several miles to school, and the weather must be exceptionally bad to detain them at home. Preachers and teachers, who wish to increase their knowledge, are among the number, and thus go forth to their duties with hope of increased usefulness.

Our Sunday Services are always well attended. After the usual Service for the day, our exercises partake frequently of the nature of the Sunday-school or Bible Class, followed by a lecture on the lesson, which is always a chapter in the New Testament; the members of the congregation being called upon at intervals to read a few verses as we progress. A running commentary and application is given after each portion read. This stimulates the desire to learn to

read in public, which some already do quite well. Two years ago hardly any could thus read, now fully one-half of those in attendance can do so:

But, after their previous training, with so much to acquire and so much to unlearn, it will require time to make them learn to love the Church. Many of their old preachers, too, are averse to the instruction of their people, knowing that they themselves must either increase in knowledge or lose their influence; for they see most clearly that their people are not standing still in these particulars. Such opposition, however, can only be ephemeral, and feeling this, they, too, rather incline to an advance.

This is apparent in their increased attention to their own Sunday-schools, and in the improvement of their church buildings, attended with an advanced standard in individual character. Therefore by a certain reflex action we reach them all, and the demand for copies of the Scriptures and religious reading matter of all kinds is on the increase, or, we may rather say, is fast becoming general.

It is difficult to do justice in any description we can give to the change that has taken place among these people. They are docile, anxious to learn, reasonably industrious, though, accustomed in the past to

lean on the judgment of others, they often require direction and oversight.

Some are accumulating property, and gathering the comforts of life about them. We have noticed this improvement in fully one-half; while one-half of the remaining half are better off than they were, and the remaining fourth are as yet but little benefited. Is not this largely the case with the ignorant and destitute of other races?

But before we judge of an entire people, we must remember their antecedents and surroundings. They have no one at home to help them forward; no one to assist them in their lessons, or aid them in general improvement. Then, too, they are relatively poor, and many must long remain so. Wages, judged from our standard in the North, are low—from three to ten dollars a month, the last for men with families. Then they have their own human nature to contend with, so long in the ascendant: which, after long observation, I do not believe to be worse than human nature in other people under similar conditions. It has this one mitigating element, in a degree peculiar to their race, that of sympathy and kind feeling. Like all others, they require counsel and government. A few here and there may be intoxicated with the idea of liberty, but, out of the large towns where vice concentrates, we do not see so very much of this.

They require above others encouragement. They have nothing in their past to inspire intellectual effort. The result is they sometimes too easily get discouraged; but with a kind word and patient treatment they are ready to begin anew, while their joy is very marked when a real difficulty is overcome. We had quite a commencement, in a small way, at the closing of our school on the last Friday of June. There were more than forty speakers. The year before we had seventy-one. We allowed this number in each instance because we thought it would give them, what is so lacking, confidence in their capacity. A few did remarkably well; the rest respectably. As a whole, the exercises were a decided success. A few astonished us with their aptness and the length and character of their speeches. One, a girl of nineteen, gave us some three pages of blank verse, and declaimed it admirably. She is now teaching. Her sister, two years younger, is likely to do quite as well. Now, we ask, what high standard among their own people have these colored people of the present generation ever had before them? They can only compare themselves with themselves. In such matters they are isolated. They have no high exemplars among their own race to whom they may look up; therefore, by so much the

more is their progress to be admired and their good demeanor to be credited. So that, all things considered, the Church may be thankful and encouraged by what has been achieved.

But, as a whole, they are afraid of our Church. They are not certain we desire them very much. They have an unutterable dread of being laughed at, for they feel their ignorance. They therefore like to be together, and to be taught together, and to be in congregations by themselves. They are not certain that Missions or schools sustained at a distance (and we have not the means here as yet to sustain them) will be permanent. Then they must endure persecution from their own, if after a brief period these influences are withdrawn.

Further, how can a Church like ours, with all its outlying Missions, take charge of *millions*, and supply (except in a fractional degree) all these destitute ones with Services? They are one-half the population, and more than one-half in many localities; so we must be content to cover all the ground we can, and often in a more general way than inclination prompts.

To get together a few pensioners, whom no one desires, into the Church, and to be cut off by the rest, is a mistake. So we work on broad principles for the present, and preach and teach everywhere, waiting patiently for the harvest, which we know is ripening. Once teach them to love our Services, familiarize them with the sublime language of the Liturgy, and we have implanted the germs of truth, which in due time will save them and others.

He who expects to come among them and gather them in as "Church people" at once is wasting his time, and is doomed to disappointment. For let it be remembered that multitudes have no clear views of any doctrine at all, and the little they have is often distorted by superstition. Nevertheless, according to their knowledge, there are many bright Christians among them. The sum therefore is that, in these counties of Southern Virginia, the Church's work among the colored people *must* for a considerable period be educational.

This school must be the centre of influence for good with its Churchly Services. We have a large and comfortable rustic edifice—the only Episcopal church for colored people within an area of more than fifty miles, and that too in the "black belt," where the number is so large. The circle of its influence, we believe, is increasing, and will continue to increase.

Mr. David Webb does the heaviest portion of the teaching, and also plays the organ at the Services. There is a class of matrons who come to the house, and are

taught by Mrs. Webb, and a few others (one or two of whom are teachers) receive occasional lessons from myself.

On Tuesday, December 26th, we had our Christmas Festival, which was largely attended. The Christmas tree was the centre of attraction. There were presents for all, through the kindness of several individuals

at a distance. It was a happy occasion for young and old. May the Master, who doeth all things well, reward the thoughtful generosity of those who thus kindly remembered the needy and the destitute.

W. E. WEBB,
Missionary in Charge.

MISSIONARY SUCCESS THE FRUIT OF PERSONAL CONSECRATION.

A PAPER READ AT THE MISSIONARY CONFERENCE IN BROOKLYN, BY THE REV. M. VAN RENNELAER, D.D., LL.D., OF NEW YORK.

THIS seems a self-evident proposition ; but how do we carry it out in practice ? How do we realize in deeds that which we assent to in theory ? I suppose one purpose of our Conferences is to review our high ideals, and to compare with them our actual practice ; and to help each other, by counsel, exhortation, and prayer, to rise higher and nearer to that which we confess to be our duty and our aim. It is with this end in view, and not because I presume to claim any special qualification to discourse upon it to my fathers and brethren, that I have chosen my theme.

God has made His creatures to be His ministers in both His natural and supernatural kingdoms. "He maketh His angels spirits ; and His ministers a flaming fire."

He reveals Himself to us as working through their mediation in the smallest as well as the greatest of His deeds—in nature and in grace. The dependence of each one of the human race upon his fellow men is the universal law of His providential government. No one can come into existence without it ; no one can be preserved through the years of helplessness without it ; no one can be fitted for the struggle of life without it ; no one can attain what is good for mind and body without it. It is the law of all physical and intellectual and moral gifts that we enjoy them through the mediation of others. When we cannot help ourselves, in over-mastering peril, in disease and sickness, in pain and suffering, when all our mortal powers fail, how often, how continually this merciful law of mediation comes in to relieve us, to rescue us, to save us, to lift us up.

In full accordance with this universal law of His Providence has He been pleased to establish and order His new Kingdom—the kingdom of grace. It is founded entirely on mediation. All that He has ever done, or promises to do in it, depends on mediation. He sent forth "His Son, made of a woman," "the Word of God made flesh," to be "the Mediator of the New Testament ;" and He has entered "into heaven itself

now to appear in the presence of God for us." But it was in perfect analogy with every step taken in the great work of redemption from the beginning that when He went away He should commit to His chosen ones the dissemination of His Gospel, and the administration of its spiritual graces to the souls of men. In commanding His Apostles to preach the Gospel to every creature, to baptize, confirm, and show forth His Death in the Holy Eucharist, to perpetuate their order, to join with it the Priesthood and the Diaconate. He committed the evangelization of the world, not to angels, but to men, with all their ignorance, frailty, and temptations. Nay more, as the whole Church forms "a royal Priesthood," as every member of CHRIST has been redeemed by Him to be a king and priest unto God, so to each one of them is entrusted, in his degree and order, the high privilege, the unspeakable dignity, the awful responsibility of being a worker for CHRIST and with CHRIST in "making His way known upon earth, His saving health among all nations."

How the Apostles understood this is plain from what St. Peter said, "Behold, we have forsaken all, and followed Thee." And CHRIST Himself bore witness to their self-consecration to Him : "Ye are they which have continued with Me in My temptations." St. Paul reveals to us in many places the characteristics of this self-consecration :

1. Its readiness in adapting itself to circumstances : "Unto the Jews I became as a Jew, that I might gain the Jews ; to them that are under the law, as under the law, that I might gain them that are under the law ; to them that are without law, as without law (being not without law to God, but under the law to CHRIST), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak ; I am made all things to all men, that I might by all means save some."

2. Its adroitness in using opportunities : as at Athens, when he proclaimed the unknown God, to whom they had consecrated

an altar; and at the shipwreck, where, by timely words and heroic courage, he preached the Word of God to the Gentiles.

3. Its love for souls: "God is my witness," he wrote to the Romans, "that, without ceasing, I make mention of you always in my prayers. For I long to see you, that I may impart unto you some spiritual gift." To the Phillippians: "God is my record, how greatly I long after you all in the bowels of JESUS CHRIST."

4. Its patient endurance of pain: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep." And its rejoicing in tribulation: "At mid-night, in the inner prison at Phillipi, their feet made fast in the stocks," Paul and Silas "prayed, and sang praises unto God."

5. Its supreme disinterestedness: "Laboring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God."

6. Its patience with well-meaning ignorance, as in the kindly expostulation with the Lystrans when they would have worshipped Paul and Barnabas with sacrifices.

7. Its courage and promptness in grappling with meddling profanity and blasphemy, and making an example of it, as with Elymas, the Sorcerer.

8. Its submissiveness under disappointment, as when forsaken by those in whom he had trusted, and turned aside from the journey into Bithynia, which he had planned, and made to go into Macedonia.

9. Its cheerful self-abnegation: "I could wish that I myself were anathema from CHRIST for my brethren's sake, my kinsmen according to the flesh, who are Israelites." "If I am offered upon the sacrifice and service of your faith, I joy and rejoice with you all." "I am now ready to be offered."

10. Its CHRIST-like tenderness and gentleness: "We were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us." "My little children, of whom I travail in birth again, until CHRIST be formed in you."

11. Its self-respect: "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay, verily; but let them come themselves and fetch us out."

12. Its courage and fortitude: "If I be an offender, or have committed anything worthy of death, I refuse not to die."

The purposes of CHRIST have been served in manifold ways by making men His instru-

ments for the spread of His Gospel and the edifying of His Body. Next to His Incarnation, it is the highest glory that He could have conferred on man to unite man with Himself in accomplishing the salvation of the world. Inexpressible, inconceivable is the dignity and blessedness to which He has raised our nature in humbling Himself to take it into "the brightness of His Father's glory, and the express image of His Person." In choosing His brethren after the flesh to be co-workers with Him in the very work of reconciliation for which He became incarnate, He has given another proof of His gracious condescension and love. And He has done it in no stinted way. He does not use them as mere instruments—He does not employ them as mere machines. He has conferred such grace on the nature which he shares with us, that He makes our reason, understanding, judgment, conscience, affections, will, energy—all the powers of body, mind, and spirit, quickened by the HOLY GHOST—the means by which we serve Him in this great commission. He would be served by intelligent and accountable agents—and what an honour that He thus confides in us—thus, as it were, puts Himself and His cause in the hands of His creatures! In doing this He has introduced into Missionary work its most efficient energy—the energy of love. The purpose of that work is to win and rescue souls from the power of Satan, and bring them under the dominion of CHRIST. Now, the power of Satan is exercised in division and hatred; the dominion of CHRIST is one of union and love. Satan, if he had his way, would bring back a chaos of hating, warring individuals; CHRIST would unite all things in Himself in love and peace. And so He uses our love for Him and for our brethren in Him—the labours and suffering which we endure for His sake in loving imitation of Him—as the means of reconciling sinners to God through His precious Blood.

"He could, if it seemed to him good, convert all to Himself by His one word, as He converted Saul in his journey to Damascus. It might seem that so would His glory be the more seen, if any who notoriously hated and opposed the Gospel were, by His converting grace, suddenly and openly won to the faith, and preached the faith which once they destroyed! It would avail as a display of His power; but it would not effect the purpose of His love. Everywhere, in our own souls, towards our neighbours, towards the Church, on the whole race of His redeemed, He wills to blend in one our poor love with His boundless ocean of love; our weak efforts with His own Almighty power; our petty abilities with the depths of His wisdom; our little mercifulness with His own

endless loving-kindness ; our poor human words with the Fire of His Spirit, which He came on earth to kindle." (Dr. Pusey.)

And then He enlisted for His great work the wonderful agency of sympathy—that magnetic power of soul upon soul, whose efficiency is manifested in every work for CHRIST. "The fire of a holy life" melts the hard heart, kindles in it a responsive flame, heats up the lukewarm and brings to a blaze the smoking flax; lightens the darkness of the world's sin and misery, and reveals the Cross on Calvary; illumines the darkened soul, and shows it the way to CHRIST; guides the wanderer's feet back to Him, the Light of the world. A priest in prison for CHRIST and His Church wins souls by sympathy in a way that his free brothers may be pardoned if they envy. "The blood of the martyrs is the seed of the Church" is as true this day as it has been through all the ages.

But withal CHRIST magnifies His Name, and shows forth His glory by this use of human instruments. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not to bring to nought things that are; that no flesh should glory in His presence." "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." "My strength is made perfect in weakness."

And so it is not intellectual power, nor stores of learning, nor human wisdom, nor knowledge of men, nor extensive influence, nor persuasive eloquence, nor even a saintly life, which is accepted as sufficient for an ambassador of CHRIST. The one essential thing is the answer which the subdued heart makes to this call, "Follow Me," "LORD, what wilt Thou have me to do?" "Speak, LORD, for Thy servant heareth." "Here am I; send me." All other gifts are most useful as helps; some, indeed, quite indispensable. But the uniting power which, through the SPIRIT, binds the human agent in his work with the great Apostle and High Priest, is personal consecration—the devotion of one's self to do and suffer what He ordains.

When we come to analyse its qualities we find a most attractive combination of generous loyalty with self-sacrificing devotion to the salvation of our fellow men. The contemplation of the perfect self-sacrifice of CHRIST draws and wins the heart to devote itself to Him, and to follow Him where He has led the way so nobly, so unsparingly to Himself. His love in freely

giving up Himself for the ungodly—the sinners, of whom we are "the chief"—appeals to every generous sentiment of the soul, and makes loyalty to Him not only a duty, but a principle, an aspiration, an enthusiasm. His life, His teachings, His character intensify it. The awfulness of His Sacrifice deepens it. His glorious Resurrection and Ascension; His Session at the right hand of God, His perpetual Presence with His Church, through the in-dwelling of the HOLY SPIRIT, quicken and revive it.

On the other hand, the dignity and value of the race of which He has condescended to become the new Head by taking its nature into His own; and their actual state, after all His sacrifices and sufferings for them—dead in trespasses and sins—the vast majority of them utterly ignorant of Him, stirs the Christian soul to bring help to them. Then the sickening conviction that they remain so, for the most part, through the fault of those who have received from Him, from age to age, the charge and commission to preach the Gospel to every creature, arouses shame and humiliation, which crystallizes in the purpose and resolve of self-consecration. The experiences of the miseries of a life without hope and without God in the world, and of the blessings of pardon and peace through the faith of CHRIST, and the safety and comfort of serving Him in love to God and man—with the longing desire that all others may be rescued from the miseries and be partakers of the blessings, and won to His obedience—unite in the impulse and the act of self-consecration. Thoughts of one's self, however, do not mingle with it. Not to gain some good for itself, but to do its plain duty to Him, does the devoted soul answer His call. Yet in the act it must make a decision, for it is in an earthen vessel, and it is beset by allurements, which it must cast aside—it is often called on to decide between conflicting claims—which it cannot do without "having respect unto the recompense of the reward."

Had I any need to prove my thesis I think that I have gone far to do it, for these are the very qualities which make Missionary work successful, with God's blessing. Nothing else can do it. Hearts and consciences can be reached only by sympathizing hearts and consciences void of offence. The inevitable contradictions, sufferings, and disappointments involved in Missionary work cannot be borne and mastered without the same chivalry that binds the soldier to his flag and his commander. The poor Africans said more than they meant when, seeing Minor out with his fowling-piece bringing down the game, they cried: "Minor, he man of God; he man of war, too." "A man

of war," indeed, is every Missionary, fighting satan in his stronghold, and rescuing his slaves and making them the liege-men of his LORD and Master CHRIST. But there are other elements involved in personal consecration upon which Missionary success largely depends. There is its attractive, its fascinating power, by which it draws others to imitate it. By this it is kept alive through fresh supplies of consecrated lives. The cheerful devotion and uncomplaining sufferings of the Moravian Missionaries, honored, as many of them have been, on our own soil, with the crown of martyrdom, have kindled many a heart to a like self-consecration. We all know the influence which reading the life of Brainerd, that redeeming light in the darkness and deadness of the last century, had in shaping the devotion of Henry Martyn. The example of St. Vincent de Paul moved Lowder to his Missionary work among the worse than heathen in the London docks; and his heroic courage, constancy, and charity, in the face of greater obstacles than Missionaries in heathen lands often encounter, drew loving hearts and willing hands, from the highest peer to the humblest scavenger, to devote themselves to work for CHRIST and His Church. Selwyn, by his devotion more than by his arguments, drew the man that followed him to the evangelization of the South Seas. Patteson left everything—and it must have been a great sacrifice to him and his—to work with him. When Patteson fell Selwyn's son stepped directly into his place, and from his blood has sprung renewed devotion and zeal in the field which that blood consecrated.

When Bishop Whipple threw himself into the evangelization of the Sioux and Chippewas, it was as pure an act of unselfish consecration as the Church has ever seen. He stood practically alone. The well-known cynical aphorism about "the only good Indians" had taken possession of the minds of even good and devoted men. At best they only waited to see what would come of a well-meaning eccentricity, as they deemed it. They were concerned, too, about the welfare of the institutions of the Diocese, where Indians were such unpopular denizens, and justly so, too. But love persevered and triumphed. Difficulties were overcome. Hearts were won, minds convinced, consciences awakened. Men and women were attracted to the work. And from this personal consecration have grown not only our successful and prosperous Missions, but also that change of feeling and policy in dealing with the Indians through which our Government is slowly working its way, in spite of a host of obstacles, to justice and mercy.

Doubtless we can all furnish instances from our own experience to illustrate this. I know a little woman on the banks of the Seneca, delicate in health and fragile in person, who with no other resources than an unhesitating assurance of the Catholic faith, and an unreserved self-consecration, began a Missionary work by gathering her neighbours on Sunday afternoons for Evening Prayer in her parlor. It was in a region burnt over by Calvinism and infidelity. Her self-devotion was the sole attracting power, for there was nothing in the surroundings to awaken hope. But it drew irresistibly the sympathising to come and help, and from that day to this they have never ceased to come and multiply. So that within ten years two churches have been built and consecrated where there never had been any place of worship within many miles, one hundred and three adults and infants have been baptized, twenty-eight confirmed; and the knowledge and influence of the Church diffused and established where before she was either utterly unknown, or only named in contempt and blasphemy.

And personal consecration secures another result, most essential to Missionary success. Its work is permanent; it does not break down; it lasts and it grows. It builds not on itself, but on CHRIST. It is the law of all human things that whatsoever is built on self perishes with the builder. It is the difference between the work of a Napoleon and a Washington. It is the same in the kingdom not of this world. John Keble died vicar of a little rural parish—his name and work are perpetuated in one of the noblest and most efficient of the foundations in Oxford. Selwyn went a volunteer to the wilds of New Zealand to be succeeded by Bishops in three Jurisdictions, and to have his name and labors handed on by Selwyn College, just finished at Cambridge. Charles Lowder gave himself to a work, hard and repulsive to the last degree, except to a self-consecrated man, and it is going on while he is dead, as the new Clergy-house just founded in his memory testifies. And we need not travel beyond our own limits to see this law illustrated in a multitude of cases at home and abroad: as in that devoted pioneer to intercommunion with the Churches of the East, John H. Hill, and him, to whom our hearts are turned this day, "sorrowing most of all that we shall see his face no more," Alvi T. Twing.

The tendency of personal consecration to association in united work is one of its marked features. The revival of it at this day is one of the signs of the times not to be overlooked. Devotion to an un-

worldly work demands sympathy and co-operation.

It cannot work alone without danger of being stifled. CHRIST sent His Apostles and the seventy, two by two. The Apostles never went alone, as far as we know, but always with companions. Our American way of settling Ministers, each one by himself in his little domain, is simply paralyzing for any effective Missionary work. And our work here is largely Missionary, where two-thirds of our population are without any religious ministrations. In our cities especially there is a crying need of associated Missionary labour. We hardly realize the fact that one-fifth of our fifty million are gathered into cities—two-thirds of them without religious instruction, or the least recognition of God. They cannot possibly be reached by isolated efforts, or the best machinery, or the most effective organization. Nothing can do it but living men and women, with a vocation to the work, and feeling it and consecrating themselves

to it, in the power of CHRIST, aided by His grace in the Blessed Sacrament. Their union in a Brotherhood or Sisterhood adds to their strength tenfold. Our most successful Mission, Nashotah, has left its impress on the great West for all time; and its success was due, under God, to the principle of association in worship and labours which its founders impressed on it.

Wherever it is faithfully and wisely used, as the result and in aid of personal consecration, the Missionary work is sure to prosper, as a wide experience proves. It will be wisdom in us to foster and cherish it, to give it space to develop itself in the work of saving the lost; to stand by and uphold it as the gallant forlorn hope in the great battle with infidelity, atheism, and paganism, which has crossed the seas and mountains, and is right here, face to face, and will beat us down unless we are prepared to meet them with "the weapons of our warfare," not of the flesh, but mighty before God, "to the casting down of strong-holds."

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, WM. BAYARD CUTTING, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from March 1st, 1883, to April 1st, 1883.

* Lenten and Easter Offerings.

FOR DOMESTIC MISSIONS.

ALABAMA.			
Mobile—Trinity Church.....	21	99	
ALBANY.			
Albany—All Saints' Cathedral.....	23	76	
Cooperstown—Christ Church.....	20	00	
Cherry Valley—Grace Church*.....	33	33	
Johnstown—St. John's Church.....	5	00	
Potsdam—Trinity Church.....	185	06	
Troy—St. John's Church, "O.".....	54	20	
St. Paul's Church.....	75	00	
Church of the Ascension.....	12	50	
St. John's Church.....	100	00	
	508	85	
ARKANSAS.			
Little Rock—Christ Church, Miss L. E. B.....	5	00	
CENTRAL PENNSYLVANIA.			
Leacock—Christ Church.....	87		
Paradise—All Saints' Church, of which from Mite Chest 13,369, \$2.67; S. S., \$2.75.....	5	92	
White Haven—St. Paul's Church,* of which from S. S., \$4.78.....	21	20	
	27	99	
COLORADO.			
Denver—Cathedral.....	20	00	
Littleton—St. Paul's Church.....	1	75	
CONNECTICUT.			
Birmingham—St. James' Church.....	5	00	
Brooklyn—Trinity Church, Easter Offering... ..	14	04	
Fairfield—St. Paul's Church, Mite Chest.....	50		
Glastonbury—St. James' Church.....	3	00	
Guilford—Christ Church S. S.*.....	1	35	
Meriden—St. Andrew's Church.....	35	00	
New Britain—St. Mark's Church.....	20	00	
New Haven—Christ Church, "E. A. H.," Mite Chest 16,267	5	00	
Trinity Church.....	25	00	
New London—St. James' Church.....	140	00	
Newtown—Trinity Church.....	20	83	
Saybrook—Grace Church.....	10	50	
Watertown—Christ Church,* for work in Oregon.....	37	00	
Windsor—Grace Church S. S.....	16	18	
Miscellaneous—"M. E. M."	5	00	
	337	90	
DELAWARE.			
New Castle—Immanuel Church.....	29	89	
GEORGIA.			
Griffin—St. George's Church.....	2	30	
Milledgeville—St. Stephen's Church.....	10	00	
	12	30	
EASTON.			
Cecil Co.—Whitemarsh Parish.....	6	00	
Talbot Co.—St. Mary's Church S. S.*.....	10	00	
	16	00	
FLORIDA.			
Lake City—St. James' Church S. S.....	3	33	
Maitland—Church of the Good Shepherd.....	31	00	
Palatka—St. Mark's Church.....	10	00	
Thibodeaux—St. James' Church S. S.....	2	10	
	46	43	
ILLINOIS.			
Batavia—Calvary Church, "R. N.".....	3	90	
Chicago—St. Mark's Church S. S.,* \$19.42; Mite Chest 30,590, \$6.....	25	42	
Freeport—Zion Church, Missionary Guild of St. Paul.....	8	51	
	37	83	
INDIANA.			
Jeffersonville—St. Paul's Church.....	8	45	
Goshen—St. James' Church.....	4	00	
IOWA.			
Cedar Falls—Mrs. F. W. Lloyd's Easter Offering, \$1; Mrs. A. H. Markham, Easter Of-	12	45	

fering, \$1.....	2 00	NEBRASKA.	
Oskaloosa—St. James' Church S. S.*.....	3 08	Omaha—St. Philip's Chapel.....	2 00
Ottumwa—St. Mary's Church.....	9 02	NEW HAMPSHIRE.	
West Waterloo—St. Mark's Church*.....	4 00	Manchester—Grace Church.....	27 73
	24 10	NEVADA.	
KANSAS.		Reno—Trinity Church and S. S.*.....	40 00
Girard—St. John's Church.....	2 00	NEW JERSEY.	
Topeka—Grace Cathedral.....	10 00	Allendale—Chapel of the Epiphany.....	20 00
	12 00	Burlington—St. Mary's Church, Mite Chest..	19 04
KENTUCKY.		Camden—St. Paul's Church.....	100 00
Paris—St. Peter's Church.....	16 50	Kingsland—Mite Chest 10,142.....	4 00
Louisville—St. Andrew's Church.....	22 50	New Brunswick—Church of St. John the Evan-	
	39 00	gelist, Miss C. Webb's Mite Chest.....	2 00
LONG ISLAND.		Plainfield—Mrs. E. R. Church, through Wo-	
Brooklyn—Grace Church, Mite Chest, \$7.51...	8 00	man's Auxiliary.....	2 50
Church of the Redeemer, "A Member".....	5 00	Princeton—Trinity Church.....	55 50
Church of the Reformation, "C. T. H.,"		Westfield—Grace Church.....	3 32
a penny a day.....	3 65		206 36
St. John's Church.....	25 00	NEW YORK.	
St. Peter's Church.....	58 25	Edgewater—St. Paul's Church.....	2 00
Newtown—St. James' Church*.....	89 24	Fordham—St. James' Church S. S.*.....	33 05
St. James' Church S. S.....	22 50	Hogansburgh—May Fulton's Mite Chest, 35,818	5 00
Islip—"A. L. H.".....	3 08	Madalin—Trinity Church.....	25 00
	214 81	Manhattanville—St. Mary's Church.....	20 00
LOUISIANA.		Mamaroneck—St. Thomas' Church, through	
Baton Rouge—St. James' Church.....	25 00	Woman's Auxiliary, for Woman Helpers.....	20 05
MARYLAND.		New Brighton—Christ Church.....	161 50
Baltimore—Grace Church.....	100 00	New York—All Souls' Church (Anthon Mem-	
Mount Calvary Church.....	10 00	orial).....	337 50
St. Bartholomew's Church, of which from		Calvary Church.....	1,478 04
S. S.,* \$6.25.....	16 25	Christ Church.....	534 00
St. Luke's Church.....	23 00	Grace Chapel S. S., quarterly payment of	
Baltimore Co. (Towson town)—Trinity Church	45 21	stipend for Rev. J. McBride.....	75 00
Catonville—St. Timothy's Church.....	20 00	Church of the Heavenly Rest, the Misses	
Prince George's Co.—St. Matthew's Parish, St.		Hadden.....	500 00
Matthew's Church.....	11 22	Church of the Holy Spirit, through Wo-	
Prince George and Charles Co.'s—St. John's		man's Auxiliary, for Woman Helpers in	
Church, J. W. Thomas, M.D.....	1 00	Domestic field.....	20 00
St. Mary's City—St. Mary's Parish.....	4 00	Church of the Holy Trinity.....	168 33
Washington—Christ Church.....	10 00	Church of the Incarnation.....	594 18
St. Mark's Church.....	6 00	St. Ann's Church, through Woman's Auxil-	
	246 68	iary for Woman Helpers in Domestic field..	10 00
MASSACHUSETTS.		St. Clement's Church.....	27 05
Boston—Emmanuel Church, of which through		St. James' Church.....	201 18
Woman's Auxiliary, for salary of Sister		Zion Church.....	528 44
Eliza, \$3.....	18 00	Church of the Holy Sepulchre, W. B.	
Church of the Good Shepherd, through		Miller.....	20 00
Woman's Auxiliary.....	22 07	Church of the Redeemer.....	31 22
Church of St. John the Evangelist.....	25 00	Miss Porter.....	5 00
Trinity Church.....	600 00	Susie's 15th Birthday.....	5 00
"W.".....	8 50	"J. A. K.".....	25 00
Cambridge—St. James' Church, "In Memor-		The Misses Johnson, in memory of the late	
iam".....	100 00	Dr. and Mrs. Francis Upton Johnson, for	
Danvers—Calvary Church S. S.*.....	7 24	salaries of Missionaries.....	100 00
Dorchester—All Saints' Church.....	12 00	"A. R.," through Woman's Auxiliary, for	
Fitchburg—Christ Church, through Woman's		salaries of Woman Helpers in Domestic	
Auxiliary, for salary of Sister Eliza.....	5 00	field.....	500 00
Holyoke—St. Paul's Church.....	12 00	New Rochelle—Trinity Church, "A Member"	20 00
Peabody—St. Paul's Church S. S.*.....	2 27	Poughkeepsie—St. Paul's Church.....	2 00
Pittsfield—St. Stephen's Church, through Wo-		Rossville—St. Luke's Church, Miss Louisa	
man's Auxiliary, for salary of Sister Eliza.	10 00	Hughes.....	5 00
Quincy—Christ Church, through Woman's		Saugerties—Trinity Church.....	68 31
Auxiliary, for Missions in the far West.....	15 00	Sing Sing—St. Paul's Church, of which S. S.,*	
Salem—St. Peter's Church, of which through		\$36.68.....	58 68
Woman's Auxiliary, for Sister Eliza's salary,		Tuckahoe—St. John's Church, of which S. S.,*	
\$20.....	23 00	\$7.55.....	13 13
Southbury—St. Mark's Church*.....	14 16	Wappinger's Falls—Zion Church.....	143 87
"E. S.," through Woman's Auxiliary, for			
Sister Eliza's salary.....	5 00	NORTH CAROLINA.	5,737 53
	879 24	Haywood Co.—Grace Church in the Moun-	
MINNESOTA.		tains.....	16 00
Duluth—St. Paul's Church*.....	3 00	Henderson Co.—Calvary Church, Easter Of-	
Canon Falls—Church of the Redeemer*.....	3 45	fering, \$7.20; Mite Chest, \$2.80.....	10 00
	6 45	Tarboro—Calvary Church, of which from "A	
MICHIGAN.		Friend," \$5; S. S.,* \$10.65.....	15 65
Alpena—Trinity Church, of which from S. S.,		Transylvania Co.—St. Paul's Church, in the	
\$12.....	40 75	Valley.....	8 00
Detroit—Mariners' Church S. S.*.....	7 00	Wilmington—St. Paul's Church, of which	
	47 75	from S. S.,* \$20.92.....	40 34
MISSISSIPPI.			89 99
Canton—Grace Mission.....	5 75	NORTHERN NEW JERSEY.	
MISSOURI.		Belleville—Christ Church.....	16 54
Independence—Trinity Church.....	2 00	Bergen Point—Trinity Church, Mite Chest	
		No. 24.....	2 50
		Paterson—St. Paul's Church S. S.*.....	50 00
		Miscellaneous—Mr. Fellows.....	20 00
			89 04

OHIO.			
<i>Akron</i> —St. Paul's Church.....	45 00	Chest, \$10.60.....	17 45
<i>Gambier</i> —Mrs. S. B., Mite Chest.....	2 00	<i>Salt Lake City</i> —St. Mark's Church.....	134 70
<i>Jefferson</i> —Trinity Church, of which from Mrs. S. B. Seymour, \$2.....	5 00		152 15
<i>Massillon</i> —St. Timothy's Church S. S.....	4 10	VERMONT.	
	56 10	<i>Bethel</i> —Christ Church.....	10 00
OREGON.		<i>Woodstock</i> —St. James' Church.....	10 21
<i>Pendleton and Weston</i>	18 50		20 21
PENNSYLVANIA.		VIRGINIA.	
<i>Doylestown</i> —St. Paul's Church.....	9 00	<i>Charles City Co.</i> —Westover Parish, Mapsico Church.....	1 00
<i>Philadelphia</i> —Calvary Monumental Church.....	30 00	<i>Dinwiddie Co.</i> —Bristol Parish, Grace Church.....	50 00
St. Luke's Church.....	765 25	<i>Lawrenceville</i> —St. Paul's Church and S. S., through Woman's Auxiliary.....	5 15
St. Mark's Church.....	530 00	<i>Petersburgh</i> —St. Stephen's Normal School*.....	10 00
St. Peter's Church, Missionary Mite Chest.....	14 47	<i>Richmond</i> —Monumental Church.....	60 00
St. Stephen's Church.....	50 00	<i>Winchester</i> —Christ Church.....	10 00
(<i>Germantown</i>)—Calvary Church, of which from "A Parishioner," \$100.....	168 38		136 15
(<i>Kingsessing</i>)—St. James' Church.....	55 25	WESTERN MICHIGAN.	
(<i>Oxford Church</i>)—Trinity Church, Mite Chest 3.867.....	1 50	<i>Battle Creek</i> —St. Thomas' Church.....	30 00
Miss K. Newlin.....	50	<i>Grand Rapids</i> —St. Mark's Church, Industrial Band, Epiphany Offering, through Woman's Auxiliary.....	15 00
Through Woman's Auxiliary, of which from Christ Church, \$7; Church of the Ascension, \$5; St. Mark's Church, \$2; St. Andrew's Church, \$10; St. Stephen's Church, \$15; Norristown, St. John's Guild, \$5; Germantown, St. Peter's Church, \$12; Oxford Church, Trinity Church, \$24; Domestic Committee, Branch Woman's Auxiliary, balance on hand from last year, \$20, for salaries of Sisters, Portland, Oregon.....	100 00	<i>Greenville</i> —St. Paul's Church, of which from S. S., \$3.....	9 90
	1,724 35	<i>Luddington</i> —St. James' Mission.....	75
PITTSBURGH.		<i>Whitehall</i> —Church of the Redeemer.....	15 00
<i>Allegheny City</i> —Christ Church.....	32 29		70 65
<i>Monongahela City</i> —St. Paul's Church, "A Member".....	5 00	WESTERN NEW YORK.	
<i>Pittsburgh</i> —Grace Church.....	5 00	<i>Branchport</i> —J. N. Macomb, Jr.'s, subscription.....	5 00
	42 29	<i>Geneva</i> —Trinity Church, Easter Offering.....	20 00
RHODE ISLAND.		<i>Watkins</i> —St. James' Church.....	13 37
<i>East Greenwich</i> —St. Luke's Church S. S., Mite Chest.....	19 97		38 37
<i>Providence</i> —Christ Church S. S.....	15 00	WISCONSIN.	
Church of the Messiah.....	12 00	<i>Baraboo</i> —Trinity Church*.....	7 25
St. Stephen's Church.....	4 00	"E. W.".....	10 00
	50 97	<i>Delavan</i> —Christ Church, of which from S. S., \$15.34.....	30 23
SOUTH CAROLINA.		<i>Hudson</i> —St. Paul's Church.....	75
<i>Glenn Springs</i> —Calvary Church.....	3 00	<i>Milwaukee</i> —St. James' Church.....	20 80
<i>Union</i> —Church of the Nativity, of which from S. S.,* \$2.50.....	8 87	St. Paul's Church.....	25 00
	11 87	<i>Prescott</i> —Calvary Church.....	75
SOUTHERN OHIO.		<i>River Falls</i> —Trinity Church.....	1 00
<i>Glendale</i> —Christ Church.....	10 00		95 78
<i>Portsmouth</i> —All Saints' Church, through Woman's Auxiliary.....	18 60	WESTERN TEXAS.	
<i>Springfield</i> —Christ Church, Easter Offering.....	11 44	<i>Gonzales</i> —Church of the Messiah.....	4 00
	40 04	<i>Luling</i> —Church of the Annunciation.....	2 50
SPRINGFIELD.			6 50
<i>Rantoul</i> —"W. H. T.".....	2 00	WEST VIRGINIA.	
TENNESSEE.		<i>Charleston</i> —St. Andrew's Parish, Zion Church, W. P. Craighill's pledge, \$25.....	76 65
<i>Somerville</i> —St. Thomas' Church, "In Memoriam," a daughter of the Church, Easter Offering.....	10 00	<i>Ravenswood Parish</i> —Grace Church.....	2 00
	10 00		78 65
TEXAS.		WYOMING.	
<i>Austin</i> —Rev. T. B. Lee's subscription.....	10 00	<i>Cheyenne</i> —St. Mark's Church S. S.*.....	29 45
<i>Columbus</i> —St. John's Church.....	2 15	<i>Evanston</i> —St. Paul's Church.....	5 80
<i>La Grange</i> —St. James' Church.....	5 00		35 25
	17 15	LEGACY.	
UTAH.		<i>N. Y., New York</i> —Estate of T. Marston Taylor.....	69 54
<i>Logan</i> —St. John's Mission,* \$6.85; S. S., Mite Chest, \$10.60.....	17 45	MISCELLANEOUS.	
	17 45	Proportion General Missionary Offerings.....	975 65
		Designated Offerings.....	75 00
		Interest on Investments.....	93 25
			1,143 90
		Receipts for the month.....	12,594 23
		Amount previously acknowledged.....	52,814 93
		Total receipts since September 1st, 1882.....	\$65,409 16

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

ALBANY.			
<i>Troy</i> —St. Paul's Church.....	15 00	DELAWARE.	
		<i>Claymont</i> —Church of the Ascension.....	2 60
ARKANSAS.		<i>New Castle</i> —Immanuel Church.....	31 55
<i>Little Rock</i> —Christ Church, "J. C. C.".....	2 05		34 15
CENTRAL NEW YORK.		KANSAS.	
<i>Dexter</i> —John Sherer's Mite Chest.....	1 00	<i>Topeka</i> —Grace Cathedral.....	10 00
CENTRAL PENNSYLVANIA.			
<i>Lancaster</i> —Miss H. K. Benjamin.....	1 00	MARYLAND.	
		<i>Baltimore</i> —"A. A. R.".....	3 50
CONNECTICUT.			
<i>Fair Haven</i> —St. James' Church.....	10 00	MASSACHUSETTS.	
		<i>Boston</i> —Emmanuel Church.....	5 00

<i>Taunton</i> —St. Thomas' Church.....	35 00	<i>Washington</i> —Trinity Church, through Woman's Auxiliary, for Rev. H. Dunlop's Schools.....	8 25
MICHIGAN.			
<i>Ann Arbor</i> —St. Andrew's Church, through Woman's Auxiliary, for Mrs. Jennings' salary.....	40 00	RHODE ISLAND.	
<i>Detroit</i> —Emmanuel Church, through Woman's Auxiliary, for Mrs. Jennings' salary.....	10 00	<i>Bristol</i> —St. Michael's Church, Benevolent Society, through Woman's Auxiliary, for Mrs. Brent's stipend.....	12 50
St. James' Church, through Woman's Auxiliary, for Mrs. Jennings' salary.....	10 00	<i>Manton</i> —St. Peter's Church, a lady, through Woman's Auxiliary, for Mrs. Brent's stipend.....	5 00
St. Paul's Church, through Woman's Auxiliary, for Mrs. Jennings' salary.....	5 00	<i>Providence</i> —St. John's Church, a lady, through Woman's Auxiliary, for Mrs. Brent's stipend.....	2 00
	50 00	St. Stephen's Church, a lady, through Woman's Auxiliary, for Mrs. Brent's stipend.....	15 25
	65 00		15 25
NEW JERSEY.			
<i>Camden</i> —St. Paul's Church.....	25 00		37 50
NEW YORK.			
<i>New York</i> —Church of the Incarnation, through Woman's Auxiliary, for salary of Mrs. Burgwin, Va.....	50 00	UTAH MISSION.	
St. Bartholomew's Church, through Woman's Auxiliary, for St. Bartholomew's Mission School, under Rev. Mr. Dunlop, Ga.....	400 00	<i>Salt Lake City</i> —St. Mark's Church.....	10 00
St. Mark's Parish, H. B. Renwick.....	200 00	VERMONT.	
<i>Poughkeepsie</i> —St. Paul's Church.....	20 00	<i>Bellows Falls</i> —St. Agnes' Hall, through Woman's Auxiliary, for Rev. H. Dunlop's Schools, Ga.....	2 00
<i>Miscellaneous</i> —"A. R." through Woman's Auxiliary, for Rev. H. Dunlop's Schools, Ga.....	400 00	<i>Brandon</i> —St. Thomas' Church, through Woman's Auxiliary, for Rev. H. Dunlop's Schools, Ga.....	3 00
"G. F. C.," through Woman's Auxiliary, for Rev. H. Dunlop's Schools, Ga.....	11 00	<i>Ennosburgh Falls</i> —Christ Church, through Woman's Auxiliary, for Rev. H. Dunlop's Schools, Ga.....	1 00
	1,081 00	<i>Middlebury</i> —St. Stephen's Church, through Woman's Auxiliary, for Rev. H. Dunlop's Schools, Ga.....	12 00
OHIO.			
<i>Ashtabula</i> —St. Peter's Church, through Woman's Auxiliary, for Rev. H. Dunlop's Schools, Ga.....	5 00	<i>Northfield</i> —St. Mary's Church, through Woman's Auxiliary, for Rev. H. Dunlop's Schools, Ga.....	2 00
<i>Cleveland</i> —Trinity Church, Woman's Guild, Easter Offering, through Woman's Auxiliary, for Rev. Mr. Dunlop's Schools.....	10 00	<i>Rutland</i> —Trinity Mission, through Woman's Auxiliary, for Rev. H. Dunlop's Schools, Ga.....	3 00
<i>Ravenna</i> —Grace Church, through Woman's Auxiliary, for Rev. H. Dunlop's Schools, Ga.....	5 00		23 00
<i>Steubenville</i> —St. Paul's Church, through Woman's Auxiliary, for Rev. H. Dunlop's Schools.....	5 00	WESTERN MICHIGAN.	
	25 00	<i>Greenville</i> —St. Paul's Church.....	1 25
PENNSYLVANIA.			
<i>Doylestown</i> —St. Paul's Church.....	4 58	<i>Marshall</i> —Trinity Church.....	2 00
<i>Philadelphia</i> (Kingessing)—St. James' Church.....	15 00		3 25
PITTSBURGH.			
<i>Foxburgh</i> —Memorial Church S. S.*.....	4 25	MISCELLANEOUS.	
		Interest on Gift of Rev. James Saul, D.D.,.....	105 00
		Interest on Investments.....	16 40
			\$121 40
		Receipts for the month.....	1,549 93
		Amount previously acknowledged.....	3,049 98
		Total receipts since September, 1882.....	\$4,599 91

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.		Frederick Co.—All Saints' Parish, All Saints' Church, through Indian Aid Association, for Mrs. Fox's salary, Yankton, Dakota.....		11 25
Troy—Church of the Ascension, Mrs. F. W. Farnam, for Bishop Hare.....	25 00			160 10
St. John's Church, Mrs. G. M. Tibbetts, for Bishop Hare.....	100 00	MASSACHUSETTS.		
St. Paul's Church.....	15 00	Roxbury—St. James' Church.....	72 96	
	140 00	Taunton—St. Thomas' Church.....	42 50	
CENTRAL PENNSYLVANIA.		Worcester—All Saints' Church, for "All Saints'" Scholarship.....	60 00	
Lancaster—Miss H. K. Benjamin.....	1 00		175 46	
CONNECTICUT.		MICHIGAN.		
East Haddam—St. Stephen's Church S. S., for "St. Stephen's" Scholarship.....	30 00	Detroit—Mrs. "J. A. R.".....	12 00	
Fair Haven—St. James' Church.....	10 00	MISSOURI.		
	40 00	Boonville—Christ Church.....	5 00	
ILLINOIS.		NEW JERSEY.		
Chicago—St. James' Church.....	4 00	Camden—St. Paul's Church.....	25 00	
KANSAS.		Elizabeth—Christ Church, of which from S. S., for education of Indian children, Niobrara, \$46.44.....	51 44	
Topeka—Grace Cathedral.....	10 00	NEW YORK.		
LONG ISLAND.		New York—Church of the Holy Communion, through Niobrara League, balance due on Scholarship and Pine Ridge.....	60 00	
Brooklyn—Church of the Messiah.....	13 20	St. Mark's Parish, H. B. Renwick.....	100 00	
St. Paul's Church.....	4 47	Miss Collins, for "Bishop Bedell" Scholarship.....	60 00	
South Brooklyn—Church of the Atonement, R. B. M., for Bishop Hare's work.....	5 00	"A Friend," through "Mrs. A. M. M.," for family of late Rev. Paul Mazakute.....	100 00	
	22 67	Poughkeepsie—Church of the Holy Comforter St. Paul's Church.....	50	
MARYLAND.			15 00	
Baltimore—Grace Church, through Indian Aid Association, for Mrs. Fox's salary, Yankton Agency.....	25 00		385 50	
Ladies of Emmanuel Church, towards Mrs. Fox's salary.....	40 00			
Memorial Church.....	23 85			
Christ Church S. S., for St. Paul's School, "Howard" Scholarship.....	60 00			

OHIO.		Auxiliary	
Berea—St. Thomas' Church	1 50	Fern Bank—Church of the Resurrection S. S.	10 00
Cleveland—Trinity Church	1 00	Springfield—Christ Church, "A Member," towards the support of Hope School, Springfield, Dakota	8 10
	2 50		10 00
PENNSYLVANIA.			28 10
Doylestown—St. Paul's Church	4 57	WESTERN MICHIGAN.	
Philadelphia (Germantown)—Miss E. Clement, through Woman's Auxiliary, towards the "Pauline" Scholarship in St. Mary's School, Santee Agency	5 00	Greenville—St. Paul's Church	1 25
(Kingessing)—St. James' Church	15 00	Marshall—Trinity Church S. S.	8 86
	24 57		10 11
RHODE ISLAND.		MISCELLANEOUS.	
Bristol—Miss Abby DeWolf	50	Designated Offerings	5 00
SOUTHERN OHIO		Receipts for the month	1,052 95
Cincinnati—Christ Church, through Woman's		Amount previously acknowledged	11,179 35
		Total receipts since September 1st, 1882	\$12,232 30

SPECIAL CONTRIBUTIONS.

ALBANY.		Gillespie, \$25; Bishop Spalding, \$10; Rev. Dr. Oliver, \$25; Rev. I. E. Black, \$15; Rev. C. M. C. Mason, \$35.....	110 00
Albany—St. Peter's Church, Rev. B. F. Matison	25 00	St. Mary's Church, for Rev. C. M. C. Mason.....	8 07
Troy—Church of the Ascension, Mrs. F. W. Farnam, for Mrs. Buford.....	25 00	Catonsville—St. Timothy's Church, for Mission to the Jews.....	6 00
St. John's Church, of which for Church at Wyandotte, Kansas, \$25; Rev. C. C. Quin, N. C., \$20; Rev. W. E. Webb, Va., \$20; Rev. C. B. Perry, Baltimore, Md., \$10; Children's bed in Hospital, New Tacoma, Wash. Ty., \$20; Mrs. G. M. Tibbitts, for Church at Wyandotte, Kansas, \$50.....	145 00	MASSACHUSETTS.	
St. Paul's Church, for the Building Fund of the Rev. C. C. Quin, Charlotte, N. C.....	20 00	Boston—Emmanuel Church, through Woman's Auxiliary, for endowed bed in Fannie C. Paddock Memorial Hospital, \$5; for Caroline Colby Memorial Chapel, North Texas, \$2; for Bishop Paddock, \$1.....	8 00
Waterford—Grace Church S. S., for Rev. C. B. Perry, \$10; for Rev. C. C. Quin, N. C., \$15.....	25 00	Church of the Good Shepherd, through Woman's Auxiliary, for school fund, Washington Territory.....	10 00
CENTRAL PENNSYLVANIA.		Cambridge—Christ Church, for Bishop Whipple	28 22
Lancaster—St. James' Chapel Infant Class, for Mrs. Buford.....	2 00	Dorchester—All Saints' Church S. S.,* for endowed Child's bed in Fanny C. Paddock Memorial Hospital.....	15 48
Miss H. K. Benjamin, for Bishop Vail's, Christ Hospital, \$1; J. C. Hake, Lincolnton, N. C., \$1.....	2 00	Greenfield—St. James' Church, for Fanny C. Paddock Memorial Hospital.....	14 42
CONNECTICUT.		Taunton—St. Thomas' Church, for Rev. B. B. Babbitt.....	25 00
Birmingham—St. James' Church, of which for Fannie C. Paddock Memorial Hospital, \$10; Bishop Tuttle, \$10.....	20 00	NEW JERSEY.	
Brooklyn—Trinity Church, Easter Offering, by Individuals for the Child's bed in Fanny C. Paddock Memorial Hospital.....	10 00	Princeton—Trinity Church, "Miss E. B. S.," for Bishop Whipple.....	101 12
Danbury—St. James' Church S. S., Miss J. S.'s class, for Bishop Whipple.....	7 40	NEW YORK.	
New Haven—St. John's Church S. S., for Scholarship, Plain City, Utah.....	40 00	Cold Spring—St. Mary's Church, through Woman's Auxiliary, for Domestic boxes.....	7 70
Trinity Church, for Seabury Divinity School, Faribault, Minn., \$6; Nashotah, \$6; Rev. J. J. Emmegabowh, \$20; Mrs. Lucy H. Boardman, for Bishop Paddock's Boys' School, \$300.....	232 00	Fordham—St. James' Church S. S.,* for Scholarship, Salt Lake City, Utah.....	40 00
Portland—Trinity Church, "A Member," for Bishop Whipple for Divinity School, \$1; Rev. W. E. Jacob, \$1.....	2 00	Madalin—Trinity Church, for Rev. B. B. Babbitt's Sewing School.....	13 30
Stamford—St. John's Church, Woman's Association, for educational work in Wash. Ter.	100 00	New Brighton—"H. E. A.," for Selwyn Church, Florida.....	25 00
South Norwalk—Trinity Church S. S., for Rev. J. B. Wicks.....	11 75	Newburgh—St. George's Church S. S., for two Scholarships in St. Mark's School, Salt Lake City.....	80 00
Watertown—Christ Church, Easter Offering for the work of Mrs. Buford.....	13 00	New Rochelle—Trinity Church, "A Member," for Bishop Elliott.....	20 00
Woodbury—St. Paul's Church S. S.,* for "Twing Memorial Fund".....	2 88	New York—Church of the Ascension, Woman's Missionary Association, Mrs. J. J. Henry, for "Henry" Scholarship, Bishop Tuttle's School, Salt Lake City, Utah.....	40 00
ILLINOIS.		Calvary Church, of which from Mr. F. S. Winston, for Mrs. Buford's Hospital for Colored People, Virginia, \$100; Mrs. F. S. Wiley, for Faribault, \$100.....	200 00
Chicago—Grace Church, through A. G. D. L., for Bishop Elliott, \$70; Bishop Spalding, \$15; Bishop Dunlop, \$15.....	100 00	Church of the Incarnation, for Hampton Indians, Mrs. C. D. Ely.....	100 00
INDIANA.		Grace Chapel S. S., Easter Offering for Rev. J. McBride.....	50 00
New Albany—St. Paul's Church, Branch Woman's Auxiliary, a Lenten gift, for Bishop Seabury Mission, Minnesota.....	7 40	Grace Church, "L. D. M. R. Association," for Harris boys.....	50 00
LONG ISLAND.		Church of the Holy Sepulchre, Wm. B. Miller, for Rev. H. Forrester, for Church building.....	10 00
Newtown—St. James' Church, Woman's Missionary Association, for endowed bed in Fanny C. Paddock Memorial Hospital.....	25 00	St. Clement's Church, for Bishop Spalding	50 00
Woman's Missionary Association, for Domestic Missionary Lending Library.....	1 00	St. Thomas' Church, "A Member," for Bishop Spalding, for Shoshone Indians.....	20 00
MARYLAND.		Trinity Chapel, for Harris boys.....	50 00
Baltimore—Church of the Ascension, for Scholarship, Ogden, Utah.....	40 00	Mrs. Maxwell, for Bishop Whipple.....	20 00
Mount Calvary Church, of which for Bishop		Branch Woman's Auxiliary, Domestic Committee, for Lending Library.....	10 00
		"A R.," for Orphanage at Petersburg, Virginia, through Woman's Auxiliary.....	100
		The Misses Johnston, "In Memory" of the late Dr. and Mrs. Francis Upton Johnston,	

for American Church Building Fund.....	50 00	Scholarship, St. Mark's School, Salt Lake...	40 00
<i>Poughkeepsie</i> —Branch Woman's Auxiliary,		<i>Pawtucket</i> —Trinity Church and S. S. for	
for Bishop Paddock.....	82 76	Bishop Tuttle, for Scholarship, Salt Lake,	
		\$20; Bishop Spalding, "Shoshone Mission,"	
NORTHERN NEW JERSEY.		\$10; Bishop Spalding, "Easter free bed." \$10.	40 00
<i>Bergen Point</i> —Trinity Church, "A Member,"	1,018 78	<i>Providence</i> —Mrs. Chafee, through Woman's	
through Woman's Auxiliary, for Scholarship,		Auxiliary, for Seabury Divinity School.....	5 00
St. Mark's School, Salt Lake City, Utah....	10 00	Branch Woman's Auxiliary, for Hospital	
		work in Charlotte, N. C.	25 00
OHIO.		Branch Woman's Auxiliary, for Seabury	
<i>Cleveland</i> —St. Paul's Church, through Wom-		Divinity School, Faribault, Minn.	10 00
an's Auxiliary, for Isaac Williams, Mission	25 00	Mrs. M. B. Ives, through Woman's Auxiliary,	
Trinity Church, for Bishop Tuttle.....	25 00	for Seabury Divinity School, Faribault....	10 00
"J. K. C." St. Paul's Church, of which			
for Bishop Lyman, for education of colored		SOUTH CAROLINA.	
people, \$25; Bishop Vail, for educational		<i>Camden</i> —Grace Church, Easter Offering, Rev.	130 00
purposes, \$25; Bishop Hare, for educational		Wm. Alger and family, for Rev. J. B. Wicks	10 00
purposes, \$25	75 00		
<i>Norwalk</i> —St. Paul's Church, through Wom-		SOUTHERN OHIO.	
an's Auxiliary, for Isaac Williams Mission	25 00	<i>Cincinnati</i> —Walnut Hills, Church of the Ad-	
<i>Youngstown</i> —St. John's Church, Easter Offer-		vent, through Woman's Auxiliary, for Mrs.	
ing, for Christ Church, Sodus Point, W. N. Y.	7 00	Buford's personal use.....	50 00
		Christ Church, through Woman's Auxili-	
PENNSYLVANIA.		ary, for Orphanage at Petersburg, Va.	10 00
<i>Doylstown</i> —St. Paul's Church, "B." for	157 00	<i>Circleville</i> —St. Philip's Church, through Wom-	
Divinity School, Faribault, \$2; Church		an's Auxiliary, for Mrs. Buford	10 00
Building, Wahpeton, Dakota, \$1; seeds for	4 00	<i>Columbus</i> —Trinity Church, through Woman's	
Indians at Sharon Mission, Wisconsin, \$1..		Auxiliary, for Rev. J. A. Gillfillan.....	34 00
<i>Lower Merion</i> —St. John's Church, Woman's		Through Woman's Auxiliary, for endowment	
Bible Class, for "Mary W. Van Baun" Schol-		of Children's bed in Fanny C. Paddock	
arship, School Good Shepherd, Ogden, Utah	40 00	Memorial Hospital, of which from Avondale,	
<i>Philadelphia</i> —Church of the Holy Trinity,		Grace Church, \$1; College Hill, Grace	
through Woman's Auxiliary, for salary of		Church, \$1; Cincinnati, St. John's Church,	
teacher under Mrs. Brent	57 00	\$1; Cincinnati, Christ Church, \$5; Cincin-	
St. James' Church, through Woman's		nati, St. Paul's Church, \$1; Circleville, St.	
Auxiliary, for medicine for sick and poor of		Philip's Church, \$1; Chillicothe, St. Paul's	
St. Philip's Church, New Orleans, La.	15 35	Church, \$1; Delaware, St. Peter's Church,	
St. Mark's Church, through Woman's Auxil-		\$1.30; Marietta, St. Luke's Church, Young	
iary, for salary of Mrs. Brent, Virginia \$45;		Ladies' Guild, \$1; Avondale, Grace Church,	
for Nashotah Seminary, \$50	95 00	"Little Dorcas," \$1; Newark, Trinity Church,	
(<i>Germantown</i>)—Calvary Church, for St.		\$1.75; Pomeroy, Grace Church, \$1; Piqua,	
Helen's Hall.....	50 00	St. James' Church, \$1; Lancaster, St. John's	
St. Peter's Ch., Woman's Auxiliary, thro'		Church, \$1; Springfield, Christ Church, \$1;	
Miss S., for Bishop Whipple Divinity School.	30 00	Zanesville, St. James' Church, \$1; Walnut	
St. Peter's Church, through Woman's		Hills, Church of the Advent of which from	
Auxiliary, for medicine for sick and poor in		"Little Missionaries," \$1.32; Easter Offering,	
St. Philip's Church, New Orleans, La.	5 00	\$25; "Our Girls," \$1; Parish, \$2 (\$29.32)....	50 37
Rev. James Saul, D.D., of which for Mrs.			154 37
Jenning's, McFarland's P.O., Va., \$50; Mrs. B.		TENNESSEE.	
S. Brent and daughter, Gordonsville, Va., \$100;		Through Woman's Auxiliary, for Sister Eliza.	5 00
James P. DeViney, Clover Depot, Va., \$50..	200 00		
Two Lad es' Lenten Offering, through Wom-		UTAH.	
an's Auxiliary, for Twing Memorial Bed,		<i>Salt Lake City</i> —St. Mark's Church, for Bishop	
Good Shepherd Hospital, Brunswick Co., Va.	6 00	Tuttle, for "Rowland Hall" Scholarship,	
(<i>Overbrook</i>)—Miss Rebecca Jackson,		St. John's School, Logan, Utah.....	25 00
through Woman's Auxiliary, for endowment			
of Bishop Paddock's Schools in western part	5 00	VIRGINIA.	
of Washington Territory	510 85	<i>Accomac</i> —Mite Chest \$,970, for Bishop Whip-	
		ple, for Indian Missions	3 00
PITTSBURGH.		<i>Lawrenceville</i> —St. Paul's Ch. and S. S., thro'	
<i>Erie</i> —St. Paul's Church, through Woman's		Woman's Auxiliary, for Mission to the Jews	1 25
Auxiliary, for Rev. H. Dunlop.	40 00		4 25
<i>Oil City</i> —Christ Church, Bishop Kerfoot Mis-		MISCELLANEOUS.	
sionary Class, through Woman's Auxiliary,	10 00	Designated for Bishop Clarkson.....	5 00
for Rev. J. A. Deal, North Carolina.....	81 00	Interest on Investments, Bishop Morris....	7 88
<i>Pittsburgh</i> —St. Andrew's Church, through			12 88
Woman's Auxiliary, for Rev. J. B. Wicks...	19 10	Receipts for the month.....	3,314 83
Trinity Church S. S., Good Friday Offer-		Amount previously acknowledged	45,682 60
ing, for Mission to the Jews	150 10	Total receipts since September 1st, 1882.....	\$48,997 43
RHODE ISLAND.			
<i>East Greenwich</i> —St. Luke's Church S. S., for			

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$7,853.14	\$65,409 16
Designated for Work among Colored People, of which from Legacies, \$833,	4,599 91
Designated for Work among Indians, of which from Legacies, \$1,666,	12,232 30
Special Contributions, of which from Legacies, \$32,766.09,	48,997 43

APPROPRIATIONS FOR THE YEAR.

For Domestic Missions, including Work among the Indians and Work	\$131,238 80
among the Colored People of the South,	\$185,550 00
Balance in hand September 1st, 1882,	\$33,201 90
Receipts for seven months, exclusive of Specials,	82,241.42
	115,443 32
Balance required from April 1st, 1883, to September 1st, 1883,	\$70,406 68

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. H. Dyer, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" William Tatlock, D.D.,
" Geo. Williamson Smith, S.T.D.,
" Henry Y. Satterlee, D.D.,
" Jacob S. Shipman, D.D., D.C.L.
" Joshua Kimber,

Mr. F. S. Winston,
" Lemuel Coffin,
" Cornelius Vanderbilt,
" James M. Brown,
" R. Fulton Cutting,
" Jos. W. Fuller,
" C. M. Conyngham,
" Julien T. Davies.

Rev. JOSHUA KIMBER, *Secretary*,
23 Bible House, New York.

Mr. JAMES M. BROWN, *Treasurer*,
23 Bible House, New York.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

MAY, 1883.

CONFUCIANISM AND CHRISTIANITY.

THE following paragraph appeared recently in a secular paper :

If Americans would practise one custom of the Chinese—the paying of all debts on New Year's Day—what a change would it effect. The religion of Confucius seems to have a more marked influence than does the Christian religion in making men honest.

This statement calls for some remarks. Nothing is done by the Chinese on New Year's Day but worshipping idols, feasting, and making and receiving visits. It is on the last day of the old year that there is a great settling of accounts ; and the Chinese pay their debts at this time more generally than other people, not for the reason that they are more honest, but because it is an old-time custom, and they will be subjected to public exposure and indignities if they do not pay them.

Collectors are sent out, and in cases where they are unsuccessful, the creditors go and insult the debtors, break up their furniture and otherwise annoy them, and in this they are sustained by the officials and by public sentiment.

"Tramps" are very numerous in China, and they are much more filthy and repulsive there than in America. Instead of going in person to annoy and expose their unfaithful debtors, some creditors hire a number of these "tramps" to go and make noisy demonstrations in front of the dwellings of those indebted to them, and to proclaim to the neighbors and all passers by that here live men who do not pay their debts. Sometimes these emissaries go to much greater lengths than this, with the approval of the officials and the public.

After such annoyance and exposure, the mortified and disgraced debtor finds it almost impossible to get any credit, or conduct any business. This, however, is not the only cause of his dread. On the last evening of the year ceremonies of a joyous and festive character are usually performed in Chinese homes. To have these interrupted and prevented by men demanding pay is not only very disreputable, but it is also deemed exceedingly inauspicious for the future.

Unhappily too little discrimination is made between those who can pay, but will not, and those who would pay if they could. Men who through sickness in their families, losses in business, or other misfortunes, know that they will be unable to settle their accounts on that particular day are harassed by anticipating what they will have to endure when the dreaded time comes, and not a few of them, to escape the disgrace and indignity, commit suicide. One day some Chinese came running to the writer of this article, and begged him to go and save a man who had taken poison. He hastened to the unfortunate man, administered the necessary remedy and saved his life. Conversing with him afterward as to what had induced him to commit the rash and wicked act, he said he had used every endeavor to obtain enough money to pay his debts, but had been unsuccessful, and he dreaded what he would have to endure on the last day of the year, then only a few days off.

Now, instead of annoying and ill-treating such unfortunate debtors, Christianity teaches us to pity them, and to forgive their indebtedness; and in this, as in so many other respects, it forms a marked contrast to the teachings and practices of the heathen. "Whatsoever things are true, honest, just, pure, lovely, and of good report" are more prevalent in Christian than Pagan lands—the assertions of uninformed or prejudiced persons to the contrary notwithstanding.

The greatest proof of the insufficiency of Confucianism to lead to honest living is seen in the official class in China. All candidates for office have to be well versed in the Confucian writings, for it is in these almost alone that the examinations are held for the civil service. Yet in no country in the civilized or partly civilized world, with the single exception perhaps of Turkey, are those in office more grasping and dishonest than the officials in China. They oppress the poor, "squeeze" the rich, and defraud the Imperial Treasury. This is the burden of many an Imperial edict and many a State paper emanating from the highest Ministers of the Empire. In the hope of lessening their rapacity and extortion, the Emperor Kienlung of the present dynasty increased their salaries, giving them a very ample support, but it has not had the happy result designed.

Ting Ta Jen, a late Governor of the Province of Kiang-su, in a memorial to the Throne a few years since, spoke of this class of officials as men "who make merchandise of office, seeking only their individual advantage, regardless of the injury to the public welfare, and fraudulently appropriating the Government revenues. In hearing a trial they can make the wrong appear the right; in the pursuit and apprehension of criminals can cause it to be falsely testified that virtuous men are robbers."

Alexander Williamson, in his "Journeys in North China," says: "The Chinese have always been the imperial race of the far East, and they are as able as ever to exercise dominion, and will assuredly do so. It is true that at present they are in a most deplorable condition. Their old principles of government are disregarded; the maxims of their classics utterly ignored by the generality of their rulers; rapacity and corruption pervade every department of the State, even to a far greater degree than foreigners ever imagined."

Of course there are Chinese creditors who act with thoughtful consideration and kindness towards insolvent debtors, and there are upright and faithful Mandarins. In not a few of the Government offices may be seen the satin boots of some former Mandarin or Mandarins, left there by the special and urgent request of the people, as memorials of their honest rule, and as hints to their successors to walk in their footsteps. But the very long intervals between these requests and the entire absence of these memorials from many of the Mandarins' offices, are evidences of the truth of what we have stated of the officials as a class.

Note the following very striking fact : For the first twenty years after the Treaty of 1842, the collection of the custom dues at the treaty ports was in the hands of native officials ; but the Imperial Government had sad and continued proof that only about half of what was collected reached the Government Treasury. At length, despairing of any other result, the service was taken from native and put under foreign control, and it is still managed by Sir Robert Hart and his subordinates, to the complete satisfaction of the Imperial Government.

So it does not seem to the chief rulers of China that Confucianism makes men more honest than Christianity. It is the latter which the nation so sorely needs ; and without this its whole head will continue to be sick, and its whole heart faint.

MARRIAGE OF MISSIONARIES.

China.—We have intelligence of the marriage of the Rev. FREDERICK R. GRAVES and Miss JOSEPHINE H. ROBERTS, on Saturday, January 27th last. The marriage was solemnized by the Rev. Y. K. YEN, at the residence of the Rev. WILLIAM J. BOONE, St. John's College, Shanghai.

MOVEMENTS OF MISSIONARIES.

Africa.—A letter from the Rev. HENRY W. MEEK, dated March 9th, announces that after a pleasant passage of nineteen days from Liverpool he arrived at Monrovia, Liberia, the day before. Mr. Meek wrote that he was in good health and would proceed to his post at Cape Mount as soon as possible, probably in about a week.

China.—The Rev. ARTHUR H. LOCKE and Mrs. LOCKE, who sailed for China from San Francisco, February 10th, arrived safely at Yokohama, Japan, *en route*. In a letter written from that place March 6th, Mr. Locke says that, although somewhat rough, the voyage thither had been pleasant and interesting, and both he and Mrs. Locke were well. They expected to sail from Japan for Shanghai the next day, and hoped to reach their destination in about a week.

The Rev. FREDERICK R. GRAVES and wife, whose recent marriage is announced above, sailed from Shanghai for the United States, *via* Europe, in the P. & O. Steamer "Ganges," on the 15th of February last. Mrs. Graves' visit is undertaken, by advice of Dr. Henry W. Boone, Missionary Physician, in the hope of restoring her health, which has become seriously impaired.

Mexico.—Bishop RILEY left New York for Mexico, on Tuesday, the 10th ultimo, with the intention of taking the Steamer "Whitney" on the 16th, from New Orleans for Vera Cruz.

AFRICA.

THE AFRICAN MISSION.

BISHOP PENICK'S return to this country, owing to broken health, having become the occasion for inquiries from several esteemed correspondents as to the present status of the African Mission, we think it well to lay before our readers the following statement, which will answer our correspondents' inquiries and will show that there is no abatement of work there, except of that kind which can be done only by a Bishop on the ground.

THE EXTENT OF THE MISSION.

The Missionary Jurisdiction of Cape Palmas and Parts Adjacent is located on the West Coast of Africa, in Liberia, and extends along the coast from the Cape which gives its name to the Jurisdiction north-westerly to Monrovia, a distance of about two hundred and fifty miles. Additional ground is covered, outside of those two principal limits, by the establishment of Stations beyond each, making the geographical distance between the extreme points occupied by the Mission about three hundred miles. These extreme points, therefore, are separated by a distance about equal to that of a direct line between New York and Rockland, Me., on the north, or, on the south, from the former city nearly to Cape Hatteras. The distance is also about the same as that in a straight line between Norfolk and Charleston, or between Tallahassee and New Orleans; or, on the Pacific coast, from San Francisco to a point on the coast about opposite Los Angeles. We give these several illustrations that readers in different parts of the country may have a familiar line for measuring the geographical extent of the Mission.

MISSIONARY DISTRICTS AND STATIONS.

The various points of Missionary operations are not distributed along the coast, between the extreme limits described above, in one continuous chain; but the Mission is divided into three districts, having each a centre of work about which are grouped a number of minor Stations, all of them, of course, being included under the care of the one Bishop. These three divisions are known as the Cape Palmas District, the Sinoe and Bassa District, and the Monrovia and Cape Mount District. Each of these has a staff of Clerical and lay workers

engaged in the performance of very important pastoral, educational and other duties among the Liberians and the native tribes.

The total number of Clerical workers returned in the last Annual Report belonging to the Jurisdiction (for the year 1881—82), including the Bishop, was fourteen, of whom eight were Presbyters and five Deacons, and three of whom were white, eight Liberians and three natives. Besides the Clerical workers there were two Candidates for Holy Orders, three Postulants, four Lay-readers, two Business Agents, five white female Teachers and thirteen Catechists and Teachers. With few exceptions both Liberians and natives are represented in all these classes.

The total number of Stations returned in the above-mentioned Report was thirty-four; of Church Buildings belonging to the Mission, four; Mission Houses—American built, seven; native built, four; School-houses—American, three; native, five; number of public Services for the year, two thousand two hundred and thirty-five; average attendance upon public worship (American, Liberian and native), one thousand and thirty-six; Baptisms (native and Liberian), adults, thirty; infants, fifty-three; Confirmations, forty-six; and communicants, five hundred and sixty-seven. Considering the sparse Liberian population and the fact that other Christian bodies are at work among them, the difficulty in reaching adult natives among any heathen people and the special difficulties in Africa, which have been set forth recently in this magazine, these statistics, showing the average attendance, etc., are very encouraging; and especially so when the indirect results of the work of past years is taken into account, in the decided modification which we are assured exists in the surroundings of the Mission by the abandonment of old superstitions and customs—and not only so; but the graves of native Christians, Clerical and lay, are witnesses to us that from the earlier days of the Mission, the LORD has worked with us in this undertaking and confirmed the Word "with signs following."

There were also four Boarding-schools, containing one hundred and seventy scholars; nine Day-schools, with two hun-

dred and twenty-two pupils; and eight Sunday-schools, teaching seven hundred and nineteen children. It should be stated that the returns were not complete in one or two particulars, so that these figures may be taken rather as an under statement than otherwise of the condition of the Mission when the Report was made up.

The estimated value of the property in the Mission is about eighteen thousand dollars.

CAPE PALMAS DISTRICT.

Of the three districts of the Jurisdiction, the most southerly is that of Cape Palmas, where, grouped in the vicinity of the Cape, are several Stations at which much good work has been and is done. The most southerly border of the district lies almost upon the equator, the latitude of the Cape being a little less than five degrees, North. In this district there are now four Clergymen (two Liberians and two natives). There are also one Lay-reader, seven Teachers (two of whom are women) and three Student Teachers, occupied with the work of education in the institutions mentioned beyond and in the several vernacular Day-schools. There are eight principal Stations, viz., those at Harper, Cape Palmas, Hoffman Station, Cavalla, Fishtown (Fair Haven),* Half-Graway (Spring Hill), Rockbookah and Kabla. Additional Stations, mainly preaching places, are adjacent to several of these towns, aggregating with them over twenty-three Stations and preaching places.

It is very pleasant to observe that at Cavalla and Hoffman Station, where the devoted Bishops Payne and Auer labored, and those associated with them, there are native congregations with complete parochial organizations and commodious church edifices, each ministered to by its own (native) Clergyman. Connected with the former are one hundred and fourteen, and with the latter eighty, communicants.

SINOE AND BASSA DISTRICT.

About one hundred miles northwest of Cape Palmas, on the coast, is the town of Sinoe, and nearly one hundred miles from Sinoe, still in a northwesterly direction, is Bassa, including Upper and Lower Buchanan. These places and their adjacent neighborhood form the Sinoe and Bassa

District. Here, in three Stations, two Liberian Clergymen and two Lay-readers of the same nationality are employed.

One of these Clergymen and the Lay-readers receive no support from the Board. St. Andrew's Church is in course of erection at the latter place.

MONROVIA AND CAPE MOUNT DISTRICT.

Following the coast line again for about seventy miles, we reach Monrovia with the neighboring Cape Mount Station, which together give its title to the Monrovia and Cape Mount District, bounding the African Mission on its northwestern extremity. At the latter Station is the residence of the Bishop. The Clergy located in this district number seven, of whom two are Americans, four are Liberians (three of whom are not supported by the Board), and one is a native African. There are also eight lay workers—one Business Agent, one Lay-reader (not supported by the Board), one Catechist, and five female workers, four of them being white. The principal Stations are at Monrovia, Crozierville and Clay-Ashland, Caldwell, Cape Mount, and at four points on the St. Paul's river.

EDUCATIONAL WORK OF THE MISSION.

The extent to which the education of the young is carried on would alone give the Mission great influence upon the future of the Liberian and native population of that part of the African coast on which it is located. As was said above, the total number of children taught in the Sunday-day-schools, as reported, is seven hundred and nineteen; in the Boarding and Day-schools, three hundred and ninety-two. The Day-schools are carried on at Harper, Hoffman Station, Cavalla, Fishtown, Rockbookah and Kabla. The principal Boarding-schools are the Cape Palmas Orphan Asylum and Girls' School, containing at the date of the last Annual Report twenty-six children; the High School, and the Hoffman Institute, for educating Clergymen and training Catechists and Teachers, at Cavalla, and the Boys' and Girls' School at Cape Mount. In the last-named institution our latest advices report one hundred and nineteen children, with the probability of a speedy accession of six more, making the largest number (one hundred and twenty-five) which can be supported in the school with the present means.

The first-named institution was long

* Unoccupied at present.

under the care of the Rev. and Mrs. William Allan Fair. Mr. Fair, though still canonically connected with this Missionary Jurisdiction, has, it will be remembered, accepted temporary work in this country. Mr. and Mrs. Fair are now at Seattle, W. T. The Rev. Mr. Ferguson (Rector of St. Mark's Church and Business Agent), at the Bishop's request, succeeded to the charge until another and a permanent appointment should be made. The institutions at Cavalla are under the care of the Rev. M. P. Valentine Keda, Rector of the Church of the Epiphany, at that place, himself a student under Bishop Auer and a graduate of Hoffman Institute. The institution at Cape Mount has been under the charge of the Rev. John McNabb, who, with his wife, is temporarily absent because of Mrs. McNabb's ill-health. The Rev. Henry W. Meek (recently appointed) has assumed charge by this time, it is supposed, since he has reported his arrival on the coast.

CONCLUSION.

The amount of the appropriation of the

Board of Managers for the current expenses of this Mission for the year ending September 1st next is twenty-one thousand one hundred and fifteen dollars.

A careful perusal of the foregoing facts will clearly show that in the African Mission this Church is conducting a department of its Missionary operations which is not only of great importance, but also of incalculable value.

The Committee and Board therefore must continue to look to their constituency—all "the members of this Church"—for their continued good-will, their earnest prayers, their constant offerings, and especially for the redemption of their annual pledges for scholarships in the several schools. Once more the devoted Hoffman "being dead yet speaketh" in his message to the Church at home, when, as he lay dying in that dark land, after twelve years of unremitting labor there, he lifted up his voice and said :

"Tell them—aye, tell them by the Living Crucified One—Hold not back your hands!"

CHINA.

MR. BOONE'S VISIT TO WUCHANG.

THE Rev. William J. Boone, President of the Standing Committee, made an official visit to Wuchang early in the year, leaving Shanghai January 22d, and sends an account of his visit in a letter written at Shanghai, February 19th, after his return. His stay extended from January 27th to February 5th. On his arrival at Wuchang he found that the Rev. Mr. Graves had just left the station for a visit to the United States, and arranged for the conduct of the work during Mr. Graves' absence by the Rev. Mr. Sowerby and Dr. Deas. Mr. Boone was present at the examinations of the pupils of the Bishop Boone Memorial School at Wuchang, and states that they were very satisfactory, and that Mr. Sowerby "is bestowing great pains on the care and teaching of the boys." He also held Services and celebrated the Holy Communion in St. Paul's Church, Hankow. He inspected with great satisfaction Dr. Deas' work and the new Elizabeth Bunn Memorial Hospital for Women and Children, which was to be opened immediately after the Chinese New Year. He hopes that the new building for the Men's Hos-

pital will not be long delayed. Mr. Boone also arranged, with Mr. Sowerby and Dr. Deas, a contract to rebuild the Chapel at Fu-kai, to be built with a reception room for members and inquirers at the rear, to cost about Taels 900, and to be constructed with the best materials and workmanship by the builder who erected the Woman's Hospital.

THE SCHOOL EXAMINATIONS.

The Rev. W. S. Sayres writes, under date of St. John's College, Shanghai, February 19th, 1883, as follows :

We have just been holding our examinations preparatory to the two weeks' vacation at the Chinese New Year. Eight days were devoted to the examinations, the time being divided between the College, the Preparatory Department, the Anglo-Chinese and Theological Schools, St. Mary's Hall and the Day-schools, which now number some thirty in Shanghai and vicinity.

The examinations in the Anglo-Chinese Department covered the elementary English branches, including reading, spelling, defining, composition, grammar, arithmetic, geography, history, natural philosophy, etc. The instruction has been given by Mr. Koh, who was educated at Kenyon, and Lloyd H. Smith, M.D. } . . .

The pupils are mostly sons of business men in Shanghai and Canton, who are desirous only of an elementary English education such as will fit them for business. We have some well-known names on our books, such as the son and the cousin of the Manager of the great China Merchants' Company, the son of a military Mandarin, the nephew of Li Hung Chang, the Prime Minister of China, etc. These pupils are not bound for any definite period of time, pay \$6 per month for tuition, and may leave at any time.

The times of study are one hour before breakfast, with Mr. Yen; then from 9 A.M. to 5 P.M. with Mr. Koh and Dr. Smith, with an intermission for dinner, besides one hour in the evening. On Wednesday afternoon and Saturday all day the pupils study with a native teacher in the Classics or receive instruction in Mr. Koh's Bible Class. In company with Mr. Yen, Mr. Boone being away in Wuchang, I held an examination of the Department, January 29th.

On the next day I went to Kong Wan, which is several miles' ride in the country. The weather was bitterly cold, cloudy, windy, and generally disagreeable, as it was in fact throughout the eight days, so that not all the boys in the Day-schools could get out. Still, there were some four schools, and I examined them with the Rev. Zu Soong Yen's assistance. The studies covered Confucian Classics, Mencius, the Gospel according to St. Matthew, of which whole chapters have been committed to memory, Catechisms on the Creed, Decalogue, Holy Communion and the Lord's Prayer. Several girls appeared, and did very well. In and about Kong Wan the schools are partly self-supporting, and after this New Year all new pupils are to be required to pay for tuition, unless too poor, and to engage to come regularly and devote their whole time to study, one great trouble with country schools being that the poverty or economy of the parents causes them to set their boys at work at harvest or planting time, to the detriment of their studies.

The next day I met the scholars at Hongkew, in the Church of Our Saviour. The Rev. Messrs. Wong, Yen and Woo were present. Three Girls' Schools were gathered here, and all the Boys' Schools in the district. I think you would have been pleased could you have seen the church filled with the bright-eyed boys and girls here, as well as at Kong Wan and the native city of Shanghai. The pupils were examined in the same studies as at Kong Wan, and in like manner repeated by rote chapter after chapter of Holy Scripture and Catechism. The girls looked very pretty with their clean faces and bright-colored tiaras. Each

child was rewarded with oranges and cakes.

On the following day, February 1st, I attended the examination of the Shanghai City Schools, the Rev. Mr. Woo only being present. The exercises were similar to those at the other places. I was amused at one boy who had committed all the Bible and Catechisms available, and had learned a good deal of Paley's "Evidences of Christianity" (Dr. Martin's translation). I curbed his ambition, and put him back to studying the Bible till he was older.

This finished the Day-school examination, as it was impossible to go out to Ka Ting, San Ting Kur, Ta Tsong, Na Kong, Nan Ziang and other cities because of the distance. I am more and more impressed with the importance of the work that is done in the Day-schools. The pupils are drilled daily in the chief points of Christian doctrine, learn various catechisms and large portions of the Bible by heart, and grow up to maturity with at least a fair head knowledge of the truth. As I said, there are some thirty schools now in operation in and about Shanghai and between 400 and 500 pupils. We have arranged to open several new schools after the vacation. These Day-schools, too, serve as preaching stations, where the Clergy may find a convenient place for evangelistic work.

Friday and Saturday, the 2d and 3d, were devoted to examinations in the College and Preparatory Department. The highest class, of seven boys, passed a good examination in algebra, which they have been studying with me, astronomy (Lockyer's), and general history, which they have been studying with Mr. Yen. The next class, of twelve boys, who have been under the careful training of Mr. Tsang, a graduate of Dr. Mateer's Mathematical School at Tung Chow, underwent a creditable examination in arithmetic, geography and general history. The branches above mentioned comprise all that is now taught of Western learning, and the remainder of the examination was on the various native Classics, the Book of Odes, Mencius, Confucius, writing of essays, etc.

To these was added a feature which is new to native schools, viz.: examination in a new series of what might be called readers, or books containing short articles on birds, animals, Chinese history, incidents, moral tales, etc. The work is in five volumes, and promises to be as instructive as it is moral and entertaining. The young pupil in a Chinese school is always put to memorizing moral maxims, sayings and doings of the ancients, all of which he is unable to comprehend. But if this new plan succeeds, learning will be made easy, attrac-

tive and useful, and a new era opened in education.

We next examined in English the boys in the Preparatory Department, some fifteen in all, who had completed several pages in their spelling-book and reader. This is the first step in the new departure which has been taken in the College. Every boy who joins the College henceforth must study English. The few years in the Preparatory Department will render it possible for him to enter on the regular College course with profit, as by that time he will know enough to study English text-books. There is now a demand for the English language, and this will enable us to get a better class of boys than heretofore by charging a monthly fee for every new student from outside. The time, fast approaching, has not fully arrived for large numbers, for though there is a demand for the English language for business purposes, there is no general demand for Western learning. If we were to remove all restrictions as to length of terms for which students should be bound to remain in College (and the present term is eight years), and charge only a nominal sum for tuition, we would within a week have more students than we could accommodate. They would come for the English language, for which there is a local demand. But our object is not so much to teach a smattering of English as to give a broad and deep culture in sound learning. Consequently we must have some guarantee that the pupils will remain under instruction until the course prescribed is completed.

On Monday, the 5th, the Candidates in the Theological School, four in number, were examined upon Church history (the first century), the introduction to the Old Testament, the Sacraments, and the fundamental and the saving truths of Christianity.

They also gave evidence of good progress in English, which they have been studying under Mrs. Sayres. These young men are all from Wuchang. They have three years more to remain in the School, and are intelligent and pious. They have been for several years in our School at Wuchang and the College here.

On the same day the examination was held in St. Mary's Hall, the subjects treated of being geography, map exercises, history, evidences of Christianity, the Chinese Classics, the five readers above alluded to, the Gospels and Catechisms. The girls gave evidence of thorough training in the various branches pursued. A large class showed good progress in English.

This summary, which is necessarily brief and cursory, will serve to give some general idea of the educational work in its present stage. The whole subject is one of the very deepest importance. Much has been done, but very much is yet to be done. The work is capable of indefinite expansion. So far as my knowledge goes, ours is the only Missionary body here that goes into the general educational work. The Southern Methodists have opened two schools in Shanghai for the teaching of English. The Seventh-Day Baptists have three day schools, and the Romanists have a large industrial establishment. At least one of the Missionary bodies has no faith in schools. So that practically we have scarcely a competitor in this whole matter of the school work. It is an almost limitless field and fraught with many blessed possibilities. I speak, of course, principally in regard to the Day-schools. If we have even a small share in the education of the children of this part of China, we are in possession of a most tremendous agency for good. May God bless our efforts in this direction to His glory and honor.

JAPAN.

NOTES OF THE MISSION.

WRITING from Osaka on the 13th of February, the Rev. Mr. Tyng says that the Preparatory Department of St. Timothy's School had then been open a month, and the scholars numbered twenty-three. Mr. Tyng hoped soon to be authorized by the Bishop to build the school-house, for which \$500 was granted in the last annual appropriation.

Dr. Henry Laning says, in a letter dated Osaka, February 12th :

Mr. Tyng, who from the beginning has volunteered to attend to the building matters of the Mission, has, I believe, got the

detailed estimates for the Hospital building as now proposed, and has been waiting for *yen satsu* [the Japanese paper money] to fall in value before beginning to build. *Yen satsu* have come down within a month sufficiently to make considerable difference to our advantage, so that we are in hopes of seeing the beginning of the building before long. It seems likely that a part of the upper story of the building for out-patients, some painting, etc., will have to remain unfinished till more money can be had. The attendance of patients at the Dispensary has increased somewhat since my return. . . . Since then the receipts have exceeded the expenditures. We shall have from this source, I think, about \$600 for the new hospital.

In a letter from Tokio, dated February 4th, the Rev. E. R. Woodman writes that his work is increasing and every day is full. His Sunday-school is growing, and where he formerly had eight pupils he now has fourteen. Mr. Woodman says :

I am trying one or two experiments, the results of which I will write of at a future time. . . . People, young men especially, are constantly coming to Missionaries, apparently hungering and thirsting after righteousness. But sooner or later it appears that they are seeking the "loaves and fishes." I will give you an illustration of a present prospect ; at some time I will tell whether it is illusive or not. Last week two young men came to me to ask me to teach them Church history in English. They have a very fair knowledge of English. They said that there were three others, making five in all, who wished to be taught. I hesitated about teaching them, as I have no time to give to English work. But as these young men attend school close by my preaching place, I thought that eventually I might get some of the young men to come to the preaching. So I decided to teach them for a while. . . . Four of the five came to my house the other day, and I gave them the first lesson. They appeared very much interested. This morning I went two miles to meet them again, but they were not there. I was told that they had come to my house to meet me, but on my return I heard nothing of them. . . . Perhaps they really desire to know Church history.

In a subsequent letter, dated February 15th, Mr. Woodman says : "The class in Church history, of which I spoke to you, still keep up their interest."

LETTER FROM THE REV. T. S. TYNG.

OSAKA, February 2d, 1883.

Last Wednesday Miss Mead and Mrs. Tyng, you will be glad to hear, began a class in fancy-work for Japanese women. They had intended to do so a long time ago, but Miss Michie (now Mrs. Laning) and Mrs. McKim began first, and after they began Miss Mead and Mrs. Tyng did not see their way clear to beginning without interfering with the work of the other ladies, now carried on by Mrs. Laning with Japanese assistance. But now an opening has come in a distant part of the city, and they began their class with an attendance of six, of whom two were Christians, one a candidate for Baptism, and three new

people. They have heard of several others who intend to come, and there is a fair prospect of a good-sized class before long.

The Christian teaching is to be by my catechist, Mr. Nakashima. It is far better, if possible, to have beginners taught by their own people. Even the simplest truths of Christianity are so strange to people who have been brought up with Buddhist ideas that it is better not to add the further difficulty of misused words, foreign idioms, and bad pronunciation. There is a number of Missionaries in Osaka, some of whom have been here nearly ten years ; but there is no one who can speak to beginners as intelligibly as their own people can do. . . . Fortunately we can do much even with a poor linguistic equipment. Our chief work must be to teach the Christians, and especially to teach the teachers. In this work bad Japanese, though still, of course, objectionable, is a less serious obstacle, for the Christians learn to accommodate themselves to our foreign idioms ; and a good deal of our work in this way, rightly managed, can be done in English. Some direct work among the heathen we must of course do, but a rule, which is an excellent one in nearly all our Mission work, is especially good here—namely, that a foreigner, unless in very exceptional cases, should never do what a Japanese can do as well or better.

I believe I have not yet told you of a trip which I made to Wakayama some three weeks ago. Wakayama is a town of about 60,000 inhabitants, lying on the coast, about forty miles from Osaka. It is on the coast line between here and Tokio, but the coast takes a bend southwards before running up to the north and east, so that Wakayama is nearly due south of us. Dr. Arii, a Christian, who was formerly Dr. Laning's assistant, lives there, and practises his profession. I sent to him and asked him to get us a place to preach in, and then went down with Mr. Nakashima and Mr. Kawashima, a teacher in St. Timothy's School, and formerly a pupil in the old Boys' School here. Dr. Arii had engaged a small theatre for us for two nights. We should have liked to have one night more, but could not get the place. We also sent an advertisement of the Services to the newspaper some four or five days beforehand ; but although they received the money the notice did not appear, and after we had finished our work

they sent the money back, saying that they had had such a press of advertisements received earlier than ours that they could not put it in. The real reason probably was the fear of offending the Buddhists.

The only notice of the Service given was a written one posted on the front of the theatre. We were pleasantly surprised, therefore, to find on the first night that we had a congregation of about 130, which increased on the second to some 250. They listened, on the whole, very attentively to three successive forty minute sermons on each night, being more attentive and staying more steadily the second night than the first. Altogether we feel encouraged over the result of this first trip, and hope in time to be able to begin regular work there.

We are permitted to publish the following extract from a private letter received from one of our Missionaries in Japan :

Last week I was invited to the house of the Chief Justice by his wife, who says she wishes to hear about Christianity, and would attend my Thursday evening class if it were not that she would be obliged to meet with those of lower rank than herself, which her husband will not allow ; so she must remain shut up at home. I found

her living in a large and beautiful house, elegantly furnished in Japanese style. She is very graceful and easy in manner. She had her children brought in for me to see ; they were very cunning-looking little creatures. That morning I had received the Christmas cards from you, and I took them with me and showed them to the children and explained the meaning of Christmas. These cards were the means of making the talk easy and interesting. The mother apologized for not coming to my house for instruction. She seemed to be so anxious that I should come once a week, at least, that I promised to go on Tuesday afternoons.

I hope that two of the Thursday class will soon come into the Church. How sadly some one is needed here to go on with this work. My earnest prayer is that some good, sensible Churchwoman will soon offer herself and be sent out.

In a later letter she writes :

I have begun a Woman's Meeting at the house of the Chief Justice, which numbers five at present. I cannot hope that these meetings will be very large, for, owing to the high rank of the family, there are only a few in the city with whom they can associate. Nothing has as yet been done among this class, so I feel that even five is a great cause for thankfulness. The Thursday meetings go on well. Last week two new ones joined the class.

HAITI.

FROM A LETTER OF BISHOP HOLLY.

PORT-AU-PRINCE,

February 23d, 1883.

MUCH to my regret, and to the great disappointment of the scholars expected from our country stations, I found myself obliged by circumstances to begin the school year again on February 12th inst., by confining our operations to the Normal scholars already assembled at the capital.

One of the young men (who, with his brother, both nephews of the late Rev. W. Jacob, have been in waiting for over a year) came into town this week from Petit Fond, a distance of thirty-six miles, expressly to see if I could receive the scholars from the country stations. It made me sad to tell him that I am not yet prepared to do so. I recommended him to see his uncle, who lives in this city, and to try to make arrangements with him for himself and brother to stop at his house ; and thus to be able to attend the school carried on in the church. This arrangement, if agreed to by his uncle, will need the approbation of their parents, as the young men are not yet at the age of responsibility. He left me to consult with

his uncle on the matter, and from him to return home to consult his parents. I have not as yet heard what has been the result of his consultations. But I am hopeful of his success, as I much desire to be useful to these young men, who seem to be exceedingly promising, and who, under God, may be of great utility to our work in this section of the country after a little training ; for our Mission is meeting with favor there ; and openings are being made for its extension both in the *arrondissements* of Mirebalais and Las Cahobas, as soon as we are prepared to enter in and occupy these new fields of labor.

The difficulty that arrests the complete installation of our industrial schools is the want of means to properly provide for them during the first year of their labors. The pupils are poor ; but being country lads, used to labor, are perfectly willing to work part of the time at agricultural or mechanical labors, take care of stock, and do whatsoever may be necessary to aid in their maintenance, while pursuing their studies the other part of their time. But while developing these means of sustenance they

must be provided with food; and at least two persons must be employed for cooking the same and washing and ironing their clothing, and for nursing them in case of any transitory sickness. For these first and indispensable necessities, I do not feel that it would be right to take the responsibility of any doubtful experiment by blindly trusting to an unforeseen providence. I ought to see my way clear to meet these necessities for at least a year ahead, before I take upon myself the responsibility of calling those scholars from their homes to begin their labors and studies under my auspices.

Some years back we could have counted upon liberal contributions to be made to such a worthy enterprise, by appeal to well-disposed individuals in our community. Nevertheless, under the best of circumstances, it is never safe to undertake such vital expenses based upon money that is in other people's pockets; and which is only available in case they should be disposed to hand it over to you in response to begging appeals or by ceaseless importunities. A good work at once sinks into discredit by such a manner of procedure.

Moreover, as the financial condition in Haiti is now a ruined one, our best merchants having failed in business; coffee, the only staple export of the Island, only commanding in the foreign markets one-fourth the price it commanded twelve years ago; starvation staring the great mass of the population in the face; the government without resources to meet the ordinary expenses of administration; such, I say, being the actual state of things here at this moment, it would be madness to assume a responsibility, however commendable the object, by counting upon benevolent contributions on the part of the public to meet indispensable daily necessities.

Yet the delay in gathering the young men on the School Farm retards the development of its resources to respond to these necessities. The attempt to cultivate it, by hiring from time to time day-laborers, to work under the overseer, does not pay; although such labor is comparatively cheap here, say thirty-three cents per day. The corn we raised last year, which sells for three dollars per barrel in the ear, if transported to market, we could only get two dollars for, as we had not the means of transporting it, and the buyer had to take it upon the farm and transport it himself. If we had had a team of our own, there is abundance of provender on the farm to feed the horses; and one of the young men, if already established on the estate, could have driven it to market. We could also have saved the money paid to day-laborers for clearing,

planting, hoeing and gathering, by utilizing for these things the labors of the scholars.

Furthermore, we lose by not having the personal oversight of a more responsible person on the farm than a mere hireling. We should have this more responsible oversight if the director was established there with his scholars, and if I could have a lodgment there where I could pass from two to three days every week.

We cannot count upon ordinary honesty among the most of the people here whom we employ in our service. . . . Consequently I found the overseer that I had on the farm last year to be an exceedingly dishonest man, notwithstanding all that I had said to him, in employing him, to enlist his interest in a work for the benefit of his fellow-countrymen, and to arouse his better feelings, and in spite of all his promises to me to be faithful. Hence, although I went myself with the Normal students of the school in turn to the farm to shuck the corn in preparation for market, he had managed, as I learned from the neighbors, to conceal and send away two or three loads of the same. He had done the same with the *manioc*, a plant from which starch is made. Of course, I discharged him, and have employed another, whom I believe to be a better man; but such is the utter want of a sense of moral rectitude, that you dare not put implicit confidence in any one in your service.

For the present year we have decided to cultivate the farm on shares. Portions of land have been allotted to five such cultivators. They are to do everything themselves, and give us one-half of their crops. The overseer is then to see that they carry on the work in good faith, and to secure our portion.

From the above written statement it will be seen what are the embarrassments under which we labor to get our enterprise fully under way; and which the appeal for the needed help that the Foreign Committee has endorsed, when responded to, only can remove.*

It will also be seen what an unthankful task we have before us, in consequence of the moral obliquity of those we seek to benefit. . . . But what then? We profess to have the words of Eternal Life, which are able to make the most abandoned sinners wise unto salvation, if they will only hear, believe and heed our Message. Therefore we must labor in season and out of season; under good report and under evil report; whether men will hear or whether they will forbear. When this, our task, is faithfully accomplished, we must then leave

* See page 39, January number.

the ultimate results with God. Such is duty; nothing more, nothing less.

Hence, while keeping strictly within the line that prudence imposes upon me in my school undertaking, and while deeply deploring the embarrassed and discouraging attitude in which I find myself placed, I still cling pertinaciously to the project as the one thing needful to assure the future progress of our work here; and therefore renew in all earnestness the appeal which the Foreign Committee has been pleased to endorse, for the much needed help to successfully organize and carry on the enterprises already begun and that we still have in hand.

DEATH OF THE REV. LEON PONS.

A letter from Bishop Holly, of the date of March 3d, brings the sad intelligence of the death of the Rev. Léon Pons, Rector of St. Luke's Church, Jérémie, on Thursday, February 22d, of yellow fever.

Mr. Pons was apparently in good health on the previous Sunday, and officiated as usual on that day. At two o'clock on Monday morning he was seized with chills, other symptoms of yellow fever rapidly followed, and in spite of the most assiduous medical treatment and nursing he died at about the same hour on the following Thursday morning.

As the Services at his funeral were about to take place on the following day, Mrs. Pons was attacked by yellow fever. She

was removed immediately into the country, and at the latest advices was believed to be out of danger. The little daughter of Mr. and Mrs. Pons was being kindly cared for in the family of one of the Lay-readers of St. Luke's Church.

The late Mr. Pons was a native of Marseilles, in France, and was for fifteen years in the Roman Catholic priesthood. On the promulgation of the false dogma of the Infallibility of the Pope, in 1870, he came to this country, and was received into the Ministry of this Church by the Bishop of Albany. He afterward became Rector of the French Church of the Holy Spirit in this City, and was transferred to Bishop Holly's jurisdiction in February, 1881, exercising his Office in the church at Jérémie during the whole of his life in Haiti.

Bishop Holly asks from the members of our Church in this country contributions in aid of Mrs. Pons and her little child, as Mr. Pons' decease has left them in great destitution. They will be cared for in Haiti to the utmost of the ability of their friends there; but their great poverty makes necessary this appeal of the Bishop's for immediate assistance. Contributions for this purpose may be sent to Mr. James M. Brown, Treasurer, 23 Bible House, New York.

Although he was canonically resident in Haiti, and Rector of the church in Jérémie, the late Mr. Pons was not supported from the appropriations of the Foreign Committee.

MEXICO.

THE Rt. Rev. Dr. ELLIOTT, Missionary Bishop of Western Texas, and the Rev. GEORGE F. FLICHTNER, Rector of St. Barnabas' Church, Newark, N. J., have gone on an official visit to the Church in Mexico, under appointment from the Mexican Commission of the House of Bishops.

THE MEXICAN COMMISSION'S REPORT IN 1880.

On page 307 of the Journal of the General Convention of 1880 reference is made to a Report to the House of Bishops of action under their Commission relative to the Mexican Church, the Consecration of Bishop Riley, etc.; but that Report is not printed in the Journal. It is often inquired for, and at the urgent request of a member of the Mexican Commission of Bishops, we reprint it below from the files of *The Churchman*, because in his judgment it corrects some erroneous impressions which have caused unnecessary discussion:

REPORT.

The Mexican Commission met in New York after the last session of the General Convention, October 31st, 1877, when a proposed Office for celebrating the Holy Eucharist in the Mexican Church was carefully considered. No action respecting it was taken, however.

At this meeting the Rev. Dr. Riley was present, and the Commission conferred with him on the matters of his Mission.

Much correspondence, with informal conferences, was continued through 1878 on the affairs of the Mission and on the Offices proposed; but no formal meeting of the Commission was held until the 15th of January, 1879, when the Commission met in Philadelphia. Bishop Lyman was invited to be present, and accepted the invitation, giving an account of his visit to certain reformed congregations in Spain.

The Commission at this meeting received information of the measures taken in Mexico for the organization of the Church in compliance with the Covenant, and passed a resolution requesting a certified

copy of the Offices of Holy Communion, and for the administration of Holy Baptism ; as, also, duly authenticated testimonials as to, the elections and designations of Bishops. Also, they requested a copy of the Constitution authenticated in the same manner.

The Chairman, with the Bishops of Western New York and Pittsburgh [the latter being the late Bishop Kerfoot], were charged with the duty of making inquiry as to the qualifications of the Bishops-elect, and of their life and doctrine, to the date of this meeting.

On the 15th of April, 1879, the Commission met in New York, and the Rev. Dr. Riley and the Rev. T. Valdespino, Bishops-elect, were received as representing the Mexican Church. They presented and laid before the Commission certain documents as follows :

(1.) A record of the action of the Mexican Church, in General Synod, empowering the Council of (elected) Bishops, of which Dr. Riley and Mr. Valdespino were a majority, to represent fully and finally the authority of the said Church in treating with the Commission respecting all matters liturgical and otherwise relating to the said Church.

(2.) Copies in the Spanish language of the Offices for the Holy Communion and the administration of Holy Baptism.

(3.) A certificate of the election of the Rev. H. C. Riley, D.D., and the Rev. T. Valdespino to the Episcopal Office.

(4.) Certificates of the consent of the General Synod of the Mexican Church to the Consecration of the said Bishops-elect.

(5.) Testimonials as to the character and purity of life of the said Bishops-elect.

(6.) A duly certified copy of the Constitution of the Mexican Church.

The Commission continued at work until noon of the 18th, examining the documents thus laid before them, and chiefly in revising and amending the liturgic Offices, conferring constantly with the reverend brethren from Mexico touching the same. Their work upon the Offices, however, was not regarded as complete until submitted to the further examination and emendation of the Bishops of Maryland [the late Bishop Whittingham] and Western New York, who were unavoidably absent. The Bishops of Delaware and Pittsburgh were appointed to confer with these Bishops, and were empowered to act upon any suggestions they might offer for the improvement and completion of the work.

On reference to the second article of the Covenant it will be found that the Bishops of this Church, "acting under the tenth Article of the Constitution, and relying upon the stipulations contained in several articles

of this Covenant, agree to consecrate to the Office of Bishops one or more persons duly elected" by the Mexican Church, "after receiving satisfactory evidence of their election by the said Church, and of their fitness and qualifications for such a high and holy vocation."

In the third article they agree to "name a Commission of seven Bishops"—"a majority of whom should be competent to take order for the Consecration of future Bishops for said (Mexican) Church, as the necessity may arise, on the demand of said Church."

The Commission then acted upon the credentials of the Bishop-elect of the Valley of Mexico, as empowered by the third article of the Covenant, under the general provisions of Article X. of the Constitution of this Church ; but, although a majority of the Commission is declared "competent to take order for the Consecration of the future Bishops of the Mexican Church" on the demand of said Church, the Commission were unwilling to proceed without unanimity, and hence reported their approval of the credentials to the Presiding Bishop, with a *proviso* as to the concurrence of the absent members.

Moreover, after personal conference with the Rev. Dr. Riley, that brother made an explicit statement before the Commission, which statement was duly recorded in the following words :

"That it was his understanding of the terms of the *Covenant*, that until there shall be three Bishops duly consecrated for the *Mexican Branch of the Catholic Church of our Lord Jesus Christ*, the Commission shall be duly consulted upon all acts of episcopal administration in said Church (affecting both Churches), and the formal approval of all such acts by the Commission shall be obtained."

After this, Dr. Riley for his part, and Mr. Valdespino (by letter) for his part, as representatives of the Mexican Church, accepted and ratified the Offices aforesaid as they had been amended by the Commission.

The Committee appointed to obtain the concurrence of the absent members faithfully discharged this duty, one of them making a personal visit to Bishop Whittingham as Chairman, and receiving his consent alike to the Offices and to the Consecration of the Rev. Dr. Riley. This Committee also, by correspondence, agreed with the Bishop of Western New York as to the propriety of some further emendations, which were agreed to by all the Commission and by the Rev. Dr. Riley, after which his Consecration was appointed for the Feast of St. John Baptist next

ensuing, and the city of Pittsburgh was chosen as the place.

Accordingly, on the 23d of June, 1879, the Commission met for final action in said city; the Bishop of Delaware having received from the Presiding Bishop the official order for the Consecration of the Rev. Dr. Riley, according to Article X. of the Constitution, and agreeably to the terms of the Covenant between the two Churches.

A Form of Promise of Conformity suited to the case of a Foreign Church was agreed upon and ordered to be used in the solemnities of the Consecration. This Form and that of the requisite Testimonials to be read in the same Office were ordered to be published under the care of the Chairman, Bishop Lee, and may be found in *THE SPIRIT OF MISSIONS* (for August, 1879), with a full account of what took place on the solemn occasion of Dr. Riley's Consecration.

The Commission re-examined the Offices aforesaid, and the further amendments proposed were adopted, with one or two exceptions, unreservedly, by Dr. Riley. He asked and obtained permission to consult the Mexican Church as to the administration of the consecrated bread and wine to each communicant, with the one formula preferred and strongly urged by the Commission; and also as to the recitation of the article *on the descent into Hell*—which he supposed they desired to accept only with the provisions of our own rubric.

After consultation and discussion it was resolved that nothing should be published of these Offices until their final acceptance in Mexico in the amended form and in the Spanish language.

The Commission are further of the opinion that no order should be taken for the Consecration of another Bishop in Mexico until the Offices for the administration of Holy Baptism and the Lord's Supper shall have been amended by a Synod of the Mexican Branch, sitting under the presidency of the Bishop thereof, and approved by the Commission as being in accordance with the terms and spirit of the Covenant, nor until the approbation of a majority of the Bishops of this Church to any such Consecration shall have been signified to the Presiding Bishop, that he may take order for the same.

And a series of resolutions was then adopted, after further deliberation, in substance as follows:

1. That the Offices thus accepted by the Commission were accepted as the Offices of the Mexican Church, on the principle that we cannot impose our Offices on a sister Church; and that we have insisted only upon such amendments as the terms of the Covenant seemed to require.

2. That in so doing we have been influenced by the principle that the said Offices are, in their own nature, *provisional*, because no Church incomplete in organization and without a Bishop is competent to a final settlement of her liturgic Offices.

3. That when their first Bishop is duly consecrated, the Church in Mexico will be, for the first time, duly qualified to set in order the things that are wanting, and their Bishop will then be, for the *first time*, able to represent and act for the Mexican Church fully and finally, under the powers entrusted to him by the Council of Bishops.

4. That the Commission urges upon the Church in Mexico an earnest consideration of the great principles of historical continuity and primitive example, as exhibited in our own Prayer Book, as those which are essential to hand down the deposit of the Faith, to fortify their work against Romish aggression, and to render it alike national and Catholic.

5. That in due time the Commission hopes to receive from the Mexican Church a draught of the other Offices provided for in Article VI. of the Covenant, *and such improvements in the Offices* already submitted as would more fully answer to the requisitions of said article, keeping in view what remains of the *ancient Spanish Offices*, in such manner as our own reformers proceeded in framing the Anglican formularies.

On reassembling after the Consecration Services, June 24th, Bishop Riley being present, the Chairman announced that all having been duly done, in the solemnities of the morning, for the ordaining of the first Bishop of the Valley of Mexico, that Bishop would hereafter act with us in the Commission, agreeably to the terms of the Covenant.

Owing to the prevalence of the yellow fever at the ports of the Gulf of Mexico, Bishop Riley explained that he could not go to his diocese until the autumn; whereupon the Commission adjourned to the 17th of October.

Bishop Riley expressed his desire, in the meantime, to visit England; and some conference ensuing with reference to his visiting Spain, the Commission declined to consider the subject, as being foreign to their powers and instructions.

Another meeting would have been held in the month of October of the same year, according to adjournment, as it was understood that the Rt. Rev. Dr. Riley would by that time be able to meet the Commission on his return from England. His unexpected delay and prolonged absence since that date have occasioned much anxiety, correspondence, and conference on the part of the members of the Commission, who, without presuming to judge of the circum-

stances which seemed to justify such delay in the view of the Bishop of the Valley of Mexico, have felt it their personal privilege and duty to lay before him in divers ways their fraternal counsels urging his return. Finally, on the 28th of September, 1880, the Commission met in New York, and felt called upon to reduce to formal action the convictions in which they were unanimous, and which, substantially, had been previously expressed to him through private and friendly letters.

The Minutes of this meeting are herewith presented.

Subsequent adjourned meetings were held to prepare this report, and for other business preliminary to the meetings of the Board of Missions and of the Bishops in Council. Your Commission do not wish to disguise the fact that great and unexpected hindrances have been encountered in the prosecution of their work. But "none of these things move them," so far as the main purpose of their organization is concerned. Rather, they find themselves encouraged and strengthened by the fact that amid so many difficulties the work itself goes on. The little reformed Church in Mexico adheres to truth and order in spite of persecutions, trials, and temptations such as we ourselves have never known; such as, perhaps, we are not able to appreciate as fully as we should had we passed through a similar fight of afflictions. Providentially, we must suppose, and for wise and holy purposes, the great Head of the Church has willed that this tender plant should not grow up like a bulrush from the mire. Rather, He seems to have chosen her, in the furnace of affliction, to be slowly purified and tried with fire—so to be made, the more assuredly, a vessel of honor fit for the Master's use. If we compare her actual condition with that of our own Church, before her Bishops were consecrated and her organization completed, we must feel, in all humility, that it is not the Mexican Church that must suffer by the contrast. And, however

incomplete and dilatory may be the progress she is now making in doctrinal and liturgical understanding, it must, nevertheless, strike a candid mind with surprise that, without sufficient text-books; without experience and without the presence among them of a single Bishop or any other qualified guide in such grave matters, and amid so many perils, they have come into substantial unity with us in all points of primary importance, and give tokens of daily ripening in every good word and work.

Two facts weigh with us as of decisive import in the question as to our duty. *First*, we have been implored to extend our nursing care to a sister Church in great destitution, and willing to accept from us, not merely such help as her sufferings made it our duty to supply on principles of humanity, but also such spiritual succors as it is our sacred mission to afford to all the redeemed who will accept them, under proper pledges of right use and faithful stewardship: and *Second*, in so doing we have rescued them from being made a prey to proselytizers, who would have sown among them seeds of those divisions and denominational strifes which bring so much dishonour on the Christian name. If difficulties attend our undertaking, who can advise us to shrink from the task of "overcoming evil with good?" The Master has given us a work to do which is obviously one requiring time and patience for its completion; but he who will compare the nature of our task with that of many successful Missions, whether of former ages or our own times, will be constrained to own that the Holy Spirit has often enabled the faithful to accomplish much more than we are called to do in removing mountains and making rough places plain. So that to despair and give up our efforts at this time would be an impeachment of our own fidelity, if not of our confidence in our own Apostolic Commission, and our right to expect the Divine assistance in all that we attempt for CHRIST and for the extension of His Kingdom.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from March 1st, to April 1st, 1883.

From March 1st, to April 1st, 1883.

NOTE.—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

*Lenten and Easter Offerings.

ALABAMA.				
Mobile—Trinity	16 15	Canton—Grace	30 48	
		Cherry Valley—Grace	33 33	
		Sandy Hill—Zion	13 39	
ALBANY.				
Albany—All Saints' Cathedral	23 76	Troy—Ascension, of which Mrs. F. W. Farnham for Jaffa, \$25.	27 50	

St. John's, of which for Mexico, \$5.....	105 00	Ottumwa—St. Mary's.....	6 22
St. Paul's.....	75 00	Waterloo—*St. Mark's S. S.....	4 00
	308 46		12 72
CALIFORNIA.		KANSAS.	
San Francisco—St. John's.....	10 00	Fort Scott—St. Andrew's S. S.....	7 75
CENTRAL PENNSYLVANIA.		Topeka—Grace Cathedral, of which for Mexico, \$10.....	20 00
Brookland—All Saints'.....	6 53		27 75
Lancaster—Miss H. K. Benjamin, for Africa.....	2 00	KENTUCKY.	
Miss Vorhies, for China and Japan.....	2 00	Allensville—Mr. H. A. Richardson.....	5 00
Mrs. Shroder, for Mexico.....	2 00	Bowling Green—Christ Church.....	3 75
Leacock—*Christ Church.....	88	Louisville—*St. Andrew's S. S.....	22 50
Lykens—*Christ Church S. S.....	6 44		31 25
Mahanoy City—Church of Faith S. S.....	1 50	LONG ISLAND.	
Paradise—All Saints', of which Missionary Box 13,869, \$2.67; *S. S., \$2.75.....	5 91	Brooklyn—Christ Church, through Woman's Missionary Association of Long Island, for Foreign Missionaries' Fund, \$5; S. S., \$56.89	61 89
White Haven—*St. Paul's, of which S. S., \$4.78.....	21 20	Grace, Missionaries' Boxes, \$6.33; through Woman's Missionary Association of Long Island, for Foreign Missionaries' Fund, \$2.....	8 33
Wilkes Barre—St. Stephen's, of which for Mexico, \$100.....	340 00	Church of the Messiah.....	13 62
	388 46	Church of the Redeemer, through Woman's Missionary Association of Long Island, for Foreign Missionaries' Fund.....	10 00
CONNECTICUT.		St. Ann's, through Wo. Aux.....	247 00
Bethel—St. Thomas'.....	15 47	St. John's.....	25 00
Glastonbury—St. James'.....	1 00	(South)—St. Paul's.....	25 32
Hartford—Good Shepherd.....	16 85	St. Peter's.....	45 33
Rev. Francis Goodwin, for support of Rev. J. McKim.....	50 00	Manhasset—Christ Church, of which "Mrs. W. H.," \$3.....	6 87
Manchester—St. Mary's.....	8 00	Little Neck—Zion, Miss Ellen King, for Jaffa.....	25 00
New Britain—*St. Mark's S. S.....	10 00		468 36
New Canaan—St. Mark's S. S., for Children's Ward, Elizabeth Bunn Memorial Hospital.....	3 75	LOUISIANA.	
New Haven—St. John's, of which S. S., for "Hattie Kay" Scholarship, Emma Jones School, \$40.....	45 00	Baton Rouge—St. James'.....	25 00
Trinity.....	84 20	Houma—*St. Matthew's, of which Rev. W. D. Christian, \$2.50.....	5 00
New London—St. James'.....	75 00	Oak Lawn—*W. W. W.....	25
Newtown—Trinity.....	28 50	Thibodeaux—St. John's.....	2 10
Norwich—Trinity.....	22 81		32 35
Old Saybrook—Grace.....	10 50	MAINE.	
Southport—Trinity.....	35 69	Biddeford—*Christ Church S. S.....	2 46
Warehouse Point—St. John's.....	24 10	Gardiner—Christ Church, of which for China, \$10; S. S., for "Fannie Bowman" Scholarship, Cape Mount School, \$25.....	50 00
Watertown—*Christ Church, for China, \$36; Mexico, \$6.....	42 00	Saco—*Trinity S. S.....	1 44
Windsor—Grace S. S.....	16 19		53 90
Yalesville—*St. John's S. S.....	4 74	MARYLAND.	
Miscellaneous—"M. E. M.".....	5 00	Baltimore—Emmanuel, "A Member".....	100 00
	498 80	Grace (additional), \$50; Mrs. Baldwin, through Wo. Aux., "Mary Louisa Baldwin" Scholarship, Cape Mount School, \$25.....	75 00
DELAWARE.		Mount Calvary, for Haiti, \$20; for China Hospital, \$15; through Wo. Aux., for "William V. Clark" Scholarship, Cape Mount School, \$25.....	60 00
Christiana Hundred—*Christ Church.....	21 00	St. Bartholomew's, of which *S. S., \$6.25.....	16 25
Newport—St. James'.....	3 00	St. Luke's.....	21 00
Wilmington—St. Andrew's, of which S. S., for "Rev. William Russell" Scholarship, Girls' School, Cape Palmas, \$50.....	110 00	St. Peter's, through Wo. Aux., on account for "Julius Grammer," "William Woodward" and "John Henshaw" Scholarships, Duane Hall.....	135 00
EASTON.		Baltimore Co.—Trinity.....	45 21
Cecil Co.—North Elk Parish, St. Mary Anne's	10 00	Carroll Co.—Ascension Parish, for Africa, China and Japan.....	7 30
Talbot Co.—Whitemarsh Parish, St. Paul's.....	9 66	Frederick Co.—*All Saints'.....	56 35
	19 66	D. C. (Washington)—Christ Church.....	10 00
FLORIDA.		St. John's (additional), "Alms Chest".....	5 00
Lake City—St. James' S. S.....	3 33	St. Mark's.....	4 00
Palatka—St. Mark's.....	6 61	Prince George and Charles Co.'s—St. John's Parish, St. John's, J. W. Thomas, M.D.....	1 00
GEORGIA.		St. Matthew's Parish.....	11 22
Atlanta—St. Philip's.....	13 15		549 33
Griffin—St. George's.....	2 30	MASSACHUSETTS.	
Milledgeville—St. Stephen's.....	5 00	Andover—Christ Church, through Wo. Aux., for Miss Bruce's salary.....	15 75
Savannah—Christ Church, "A Member," for Bishop Boone Memorial School.....	3 50	Boston—Advent, "A Member," through Wo. Aux., for Miss Bruce's salary.....	5 00
St. Matthew's Chapel.....	1 10	Emmanuel, for Bishop Riley's work, \$20; through Wo. Aux., for Foreign Missionaries' Fund, \$11.....	31 00
	25 05	Good Shepherd, through Wo. Aux., for Foreign Missionaries' Fund.....	2 00
ILLINOIS.		(Jamaica Plain)—St. John's, through Wo.	
Chicago—St. James', "A Parishioner".....	4 00		
*St. Mark's S. S.....	19 42		
	23 42		
INDIANA.			
Goshen—St. James'.....	3 75		
"J. L. L.".....	5 00		
	8 75		
IOWA.			
Cresco—Grace.....	2 00		
Lyons—Grace, Missionary Box 8,806.....	50		

Aux., for Miss Bruce's salary.....	10 00
St. John the Evangelist.....	25 00
St. Paul's, of which for Mexico, \$5; S. S., through Wo. Aux., for "St. Paul's" Scholarship, Emma Jones School, \$50.....	280 00
Trinity, of which "A Member," through Wo. Aux., for Miss Bruce's salary, \$2.....	102 00
Cambridge—Christ Church, of which through Wo. Aux., for "Apthorp" Scholarship, St. Agnes' School, Osaka, \$10.....	18 00
St. James', "In Memoriam," \$100; through Wo. Aux., for "Apthorp" Scholarship, St. Agnes' School, Osaka, \$10.....	110 00
St. Peter's, Mrs. H. Wigmore.....	13 50
Dedham—Good Shepherd, through Wo. Aux., for Miss Bruce's salary.....	5 00
Fall River—Ascension.....	8 00
Fitchburg—Christ Church, "A Member," through Wo. Aux., for "Fanny Maria Tyler Memorial" Scholarship, St. Agnes' School, Osaka.....	40 00
Longwood—Church of Our Saviour, through Wo. Aux., for Miss Bruce's salary.....	10 00
Malden—St. Paul's, of which for Dispensary at St. John's College, \$5.....	9 00
Melrose—Trinity, for Haiti.....	7 16
New Bedford—Grace, through Wo. Aux., for Miss Bruce's salary, \$10; for Mrs. Hill's Training School for Nurses, "A Member," \$5; "In Memoriam," \$5.....	20 00
Newton (Lower Falls)—St. Mary's, through Wo. Aux., for Miss Bruce's salary.....	8 00
Southborough—St. Mark's.....	14 17
Quincy—Christ Church, through Wo. Aux., for Rev. Mr. Thomson's work.....	15 00
Taunton—St. Thomas'.....	100 25
Worcester—All Saints', through Wo. Aux., for Miss Bruce's salary.....	25 00

MICHIGAN.

Alpena—Trinity, of which through Wo. Aux., for Miss Riddick's salary, \$7.50; S. S., \$12.....	48 25
Ann Arbor—St. Andrew's, through Wo. Aux., for Miss Riddick's salary.....	10 00
Detroit—Christ Church, through Wo. Aux., for Miss Riddick's salary.....	50 00
Grace, through Wo. Aux., for Miss Riddick's salary.....	25 00
Mariners' Church, through Wo. Aux., for Miss Riddick's salary.....	5 00
St. James', through Wo. Aux., for Miss Riddick's salary.....	10 00
St. John's, through Wo. Aux., for Miss Riddick's salary.....	11 00
Lillian, Alice and Sidney Bissell's Missionary Box.....	5 33
Flint—Mrs. A. D. MacCall's Missionary Box, for Mexico.....	5 20

MINNESOTA.

Cannon Falls—Church of the Redeemer.....	3 46
Duluth—St. Paul's.....	3 00

NEBRASKA.

Omaha—Trinity Cathedral.....	25 00
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NEW HAMPSHIRE.

Manchester—Grace.....	10 00
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NEW JERSEY.

Bordentown—Missionary Box 11,056.....	5 00
Camden—St. Paul's, of which for Japan, \$10.....	60 00
Mount Holly—St. Andrew's.....	65 65
New Brunswick—St. John the Evangelist, Missionary Box.....	2 48
Christ Church.....	21 14
Princeton—Trinity.....	38 65
Westfield—Grace.....	3 32

NEW YORK.

Edgewater—St. Paul's, for Mexico.....	2 00
New York—Christ Church, through Wo. Aux., for "Edith Wilmerding" Scholarship, St. Agnes' School, Osaka.....	40 00
Grace, of which from the heirs of the late Tracy R. Edson, the sum of three thou-	

sand dollars to be applied, in accordance with the terms of said gift of three thousand dollars, "as far as practicable for permanent Church and Educational work in China and Japan," through Wo. Aux., for Japan Hospital, \$100; Shanghai Hospital, \$100; support of Mrs. Auer \$50; Bishop Holy's work, \$50.....	4,010 20
Heavenly Rest, through Wo. Aux., for "Howland" and "Anna" Scholarships, St. Agnes' School, Osaka.....	80 00
Holy Sepulchre, W. B. Miller, of which for St. John's College, \$10.....	30 00
Incarnation (additional).....	50 00
Intercession, for Missionary Educational Fund.....	20 45
St. Bartholomew's (additional), \$100; through Wo. Aux., for "Samuel Cooke" Scholarship, Duane Hall, \$40; Miss Lawson's salary, \$25.....	165 00
St. George's, for salary of lady in Japan, Mrs. Charles Tracy, \$5; Miss L. K. Tracy, \$5.....	10 00
St. Mark's Parish, Mr. H. B. Renwick.....	250 00
(Manhattanville)—St. Mary's.....	14 00
St. Michael's, through Wo. Aux., for Miss Lawson's salary, \$10; Japan Hospital, \$15.....	25 00
St. Thomas', through Wo. Aux., for Foreign Missionaries' Fund, \$50; "Fay" Scholarship, Bishop Boone Memorial School, \$40; "Maria Banyer" Scholarship, Cape Mount School, \$25.....	115 00
Trinity Chapel, "A Member," through Wo. Aux., for Japan Hospital.....	25 00
Zion, of which through Wo. Aux., for Insurance dues of Rev. E. H. Thomson, \$50; salary of lady in Japan, \$25; Japan Hospital, \$20.....	463 45
Poughkeepsie—Holy Comforter, of which "Earned during Holy Week," \$10.05.....	38 11
Rhinebeck—Church of the Messiah.....	15 00
Tuckahoe—St. John's.....	4 00
Westchester—St. Peter's.....	6 28
Miscellaneous—"A. R.," through Wo. Aux., toward travelling expenses and medical outfit of Dr. Thompson.....	200 00

5,563 49

NORTH CAROLINA.

Charlotte—St. Peter's.....	21 50
Haywood Co.—Grace Church in the Mountains.....	7 70
Morgantown—Miss A. Avery.....	2 00
Transylvania Co.—St. Paul's in the Valley.....	2 52
Wilmington—St. Mark's, for Haiti.....	1 45
*St. Paul's, of which S. S., for "T. M. Ambler" Scholarship, Cape Mount School, \$24.....	43 43
Tarboro—Calvary, for Mexico.....	48 92

127 52

NORTHERN NEW JERSEY.

Belleville—Christ Church.....	16 70
Bergen Point—Trinity, Missionary Box 6,089..	2 00
Jersey City—Holy Trinity.....	11 15
Newark—St. Barnabas' S. S., for "John Cotton Smith Memorial" Scholarship, Girls' School, Tokio.....	40 00
Paterson—Holy Communion.....	9 00
*St. Paul's S. S.....	50 00
Miscellaneous—Mr. Fellows.....	20 00

148 85

OHIO.

Berea—St. Thomas'.....	1 50
Cleveland—St. James'.....	4 00
*Trinity, for Greece, \$1; Africa, \$1; through Wo. Aux., for "Julia Bedell" Scholarship, St. John's College, \$20; "Bishop Bedell" Scholarship, St. John's College, \$10; bed in Wuchang Hospital, \$30.....	62 00
Jefferson—Trinity.....	5 00
Massillon—St. Timothy's, of which *S. S., \$4.....	39 00
New Lisbon—Trinity, through Wo. Aux., for "Bishop Bedell" Scholarship, St. John's College.....	5 00
Norwalk—St. Paul's, for China, \$5; Benedict Legacy, \$72.99.....	77 99
Sandusky—Grace.....	103 00
Steubenville—St. Paul's, through Woman's Auxiliary, for "Bishop Bedell" Scholarship,	

St. John's College.....	10 00	Westerly—Christ Church, through Wo. Aux., for Foreign Missionaries' Fund	15 00
Toledo—"A Friend".....	3 50	Miscellaneous—Rev. Dr. W. R. Babcock, through Wo. Aux., for Miss Riddick's salary	10 00
	310 99		329 50
PENNSYLVANIA.			
Doylestown—St. Paul's.....	3 00	SOUTH CAROLINA.	
Norristown—St. John's, of which for freight to Africa, \$2.....	20 00	Aiken—J. C. Quinby's Missionary Box.....	1 00
Philadelphia—Advent, through Wo. Aux., for Medical Outfit, Dr. Thompson, \$1; Miss Mead's salary, \$2.....	3 00	Camden—Grace.....	9 30
Ascension, through Wo. Aux., for Miss Mead's salary, \$5; Foreign Missionaries' Fund, \$6.50.....	11 50	Edgefield—Through Mrs. S. R. Strouther	8 50
Calvary Monumental, of which through Wo. Aux., for "Bishop Stevens" Scholar- ship, St. John's College, \$5.....	30 00	Gaffney—Incarnation.....	75
(Germantown)—Calvary, "A Parishioner," Grace, through Woman's Auxiliary, for Jaffa.....	100 00	Glenn Springs—Calvary.....	1 40
(Mt. Airy)—Grace.....	25 00	Pedee—Prince Frederick Parish.....	20 00
Holy Trinity, through Wo. Aux., for "Bishop Stevens" Scholarship, St. John's College.....	312 68	Union—Nativity, of which *S. S., \$2.50.....	5 10
St. James' through Wo. Aux., for Jaffa, Miss Coles, \$45; Young Ladies' Bible Class, \$43.....	50 00		41 05
(Kingsessing)—St. James'.....	88 00	SOUTHERN OHIO.	
St. Jude's, through Wo. Aux., for St. John's College, \$20; Miss Mead's salary, \$10; Medi- cal Outfit, Dr. Thompson, \$2.28.....	15 00	Chillicothe—St. Paul's, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	1 00
St. Luke's, of which through Wo. Aux., for Medical Outfit, Dr. Thompson, \$2; Foreign Missionaries' Fund, \$2.....	32 28	Cincinnati (Walnut Hills)—Advent, through Wo. Aux., for "Bishop Jaggar" Scholar- ship, St. Mary's Hall.....	4 00
(Germantown)—St. Luke's.....	673 90	(Clifton)—Calvary, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	2 00
St. Mark's, for Bishop Holly's work, Special St. Matthias', through Wo. Aux., for For- eign Missionaries' Fund.....	109 50	Christ Church, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall, \$2; "J. W. McCarty" Scholarship, Cape Mount School, \$25; S. S., for "Christ Church S. S." Scholarship, Cape Mount School, \$25.....	52 00
(Germantown)—St. Peter's, through Wo. Aux., for Medical Outfit Dr. Thompson.....	30 00	(Avondale)—Grace, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	2 00
St. Stephen's.....	2 00	(College Hill)—Grace, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	1 00
Episcopal Hospital, through Wo. Aux., for "Bishop Stevens" Scholarship, St. John's College, \$5; "St. John's" Scholar- ship, St. John's College, \$7.....	5 00	(Mt. Auburn)—Our Saviour, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	2 00
Through Mrs. John Lucas, for Jaffa.....	5 00	St. John's, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	1 00
Miss K. Newlin.....	12 00	St. Paul's, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	2 00
Rev. W. W. Farr, for St. John's College.....	25 00	Circleville—St. Philip's, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	1 00
Miss Mary McPartland's Missionary Box.....	6 00	Clinton—Christ Church, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	1 00
	3 10	Columbus—St. Paul's, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	2 50
	1,566 96	Trinity, through Wo. Aux., at discretion of Bishop Penick, \$34; "Bishop Jaggar" Scholarship, St. Mary's Hall, \$2.....	36 00
PITTSBURGH.			
Allegheny City—Christ Church.....	30 79	Dayton—Christ Church, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	1 00
Monongahela City—St. Paul's, "A Member,"	5 00	Delaware—St. Peter's, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	1 00
Pittsburgh—St. Andrew's, of which through Wo. Aux., Mrs. F. R. Brunot, for Jaffa, \$25; "O. P." for Africa, \$25; Mrs. Mullins, for Africa, \$25.....	230 58	Fern Bank—Resurrection S. S., for Wuchang Hospital.....	5 00
Washington—Trinity, through Wo. Aux.....	8 25	Hillsboro—St. Mary's, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	1 00
	274 62	Fronton—Christ Church, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	1 00
RHODE ISLAND.			
Bristol—St. Michael's, through Wo. Aux., for Miss Riddick's salary.....	5 00	Lancaster—St. John's, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	2 00
Crompton—St. Philip's, through Wo. Aux., for Miss Riddick's salary.....	1 30	Marietta—St. Luke's, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	2 00
East Greenwich—St. Luke's, of which for Cape Town, \$5.20; through Wo. Aux., for Miss Riddick's salary, \$10.....	73 00	Newark—Trinity, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	1 00
Lonsdale—Christ Church, through Wo. Aux., for Miss Riddick's salary.....	7 00	Oakley—St. Mark's, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	1 00
Pawtucket—St. Paul's, through Wo. Aux., for Miss Riddick's salary.....	6 00	Piqua—St. James', through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	1 00
Phenix—St. Andrew's, through Wo. Aux., for Miss Riddick's salary.....	2 00	Pomeroy—Grace, through Wo. Aux., for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	1 00
Pontiac—All Saints', through Wo. Aux., for Miss Riddick's salary.....	2 00	Portsmouth—All Saints', of which through Wo.	
Providence—Christ Church S. S.....	15 00		
Epiphany, through Wo. Aux., for Miss Riddick's salary.....	1 00		
Grace, through Wo. Aux., for Miss Rid- dick's salary, \$46.70; Foreign Missionaries' Fund, \$5.....	51 70		
Church of the Messiah.....	7 00		
St. John's, through Wo. Aux., for Miss Riddick's salary, \$27; Foreign Missionaries' Fund, \$30.....	57 00		
St. Stephen's, for China, \$44.50; through Wo. Aux., for Miss Riddick's salary, \$27.....	71 50		
Warwick—St. Mary's, through Wo. Aux., for Miss Riddick's salary.....	5 00		

Aux., for "Bishop Jaggard" Scholarship, St. Mary's Hall, \$1.05.....	45 13
Christ Church, through Wo. Aux., for "Bishop Jaggard" Scholarship, St. Mary's Hall, \$1; S. S. \$5.....	6 00
Springfield—Christ Church, through Wo. Aux., for "Bishop Jaggard" Scholarship, St. Mary's Hall.....	1 00
Worthington—St. John's, through Wo. Aux., for "Bishop Jaggard" Scholarship, St. Mary's Hall.....	1 00
Zanesville—St. James', through Wo. Aux., for "Bishop Jaggard" Scholarship, St. Mary's Hall.....	1 00

SPRINGFIELD.

Springfield—Mr. J. H. H. Bennett.....	7 29
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VERMONT.

Bethel—Christ Church, of which for Jaffa, \$5. Burlington—Rock Point Girls' Missionary Society, through Wo. Aux., for "Bishop Hopkins" Scholarship, St. John's College.....	15 00
Middlebury—St. Stephen's.....	4 04
Randolph—Grace S. S. * Annie Noyes.....	63
Woodstock—St. James'.....	10 00

VIRGINIA.

Albemarle Co.—Greenwood Parish, Emmanuel, of which Willie Kyles' Missionary Box, \$2.50.....	9 15
Fredericksville Parish, St. Paul's.....	5 85
Bedford Co.—Heber, St. John's.....	20 00
Botetourt Co.—Botetourt Parish, St. Mark's, for Africa.....	9 00
Woodville Parish, Trinity, for Africa.....	12 10
Charles City Co.—Westover Parish, Mapsico Church.....	50
Westover Parish, Westover Church.....	19 22
Clark Co.—Cunningham Chapel Parish, Christ Church, "A Friend," for Africa.....	10 00
Clark Parish, Grace, of which for "Curtis Grubb" Scholarship, Cape Mount School, \$12.50; *S. S., for Jaffa, \$32.25.....	69 86
Clark and Jefferson Co.'s—Wickliffe Church.....	5 00
Dinwiddie Co.—Bristol Parish, Grace.....	50 00
Bristol Parish, *St. Stephen's Normal School.....	10 00
Fairfax Co.—St. Timothy's, for Rev. J. McNabb's salary.....	3 25
Truro Parish, Zion, for Rev. J. McNabb's salary.....	4 15
Theological Seminary Missionary Society, for "Theological Seminary" Scholarship, Hoffman Institute.....	37 50
Fauquier Co.—Whittle Parish, Trinity, for Japan.....	17 99
Frederick Co.—Frederick Parish, Christ Church, of which for Jaffa, \$25.....	30 00
Henrico Co.—Henrico Parish, St. Mark's.....	18 30
Loudoun Co.—Shelburne Parish, St. Paul's, for Rev. J. McNabb's salary.....	10 71
Mathews Co.—Kingston Parish, Christ Church, for "Kingston" Scholarship, Cape Mount School.....	10 00
Roanoke Co.—St. John's, for Africa.....	3 83
Mrs. David S. Read.....	5 00
Miscellaneous—Piedmont Convocation, for Rev. J. McNabb's salary.....	30 00
Preston Beal, for Africa.....	25

WESTERN MICHIGAN.

Grand Rapids—St. Mark's, Industrial Band, through Wo. Aux.....	5 00
Greenville—St. Paul's.....	5 00
Hastings—*Emmanuel S. S.....	4 33
Kalamazoo—St. John's, for China.....	5 00
Ludington—St. James'.....	75
Manistee—*St. Paul's, Martha S. and Mary E. Hayward.....	80

WESTERN NEW YORK.

Albion—Christ Church.....	8 00
Angelica—St. Paul's.....	1 50
Bath—St. Thomas'.....	13 00

Brockport—St. Luke's.....	14 24
Buffalo—Ascension.....	13 20
Canandaigua—St. John's.....	17 42
Catharine—St. John's.....	2 47
Clyde—St. John's, of which Mellen S. S., \$3.20.....	8 44
Corning—Christ Church.....	8 00
Dansville—St. Peter's, of which for Girls' School, Tokio, \$1.25.....	5 50
Dunkirk—St. John's.....	2 00
Fredonia—Trinity.....	3 63
Geneseo—St. Michael's.....	7 12
Geneva—St. Peter's.....	11 41
Trinity, of which for St. John's College, \$50; St. Mary's Hall, \$10.....	70 00
Hammondsport—St. James'.....	4 00
Honeoye Falls—St. John's.....	3 59
Lyons—Grace.....	29 43
Mt. Morris—St. John's.....	7 00
Niagara Falls—St. Peter's.....	15 13
Pittsford—Christ Church.....	21 00
Rochester—Christ Church.....	37 78
Epiphany S. S., for Jaffa.....	25 00
St. Andrew's.....	72 11
Suspension Bridge—Epiphany.....	2 01
Watkins—St. James'.....	3 50
Miscellaneous—Miss N. M. Stanley.....	10 00

WEST VIRGINIA.

Fayette Co.—Mission S. S., for Jaffa.....	13 20
Jackson Co.—Grace Church, Ravenswood.....	2 00
Summers Co.—Ascension.....	4 48

WISCONSIN.

Delavan—Christ Church.....	28 44
Milwaukee—St. Paul's.....	25 00

NEVADA MISSION.

Reno—Trinity and *S. S.....	20 00
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UTAH MISSION.

Salt Lake City—St. Mark's.....	5 00
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FOREIGN CONTRIBUTIONS.

Africa, Cape Mount—Rev. J. McNabb, for China.....	20 00
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LEGACIES.

N. Y., New York—Estate of Mrs. C. L. Spencer.....	5,000 00
Pa., Philadelphia—Estate of Mrs. Louisa Claxton, for Africa.....	287 31
	5,287 31

MISCELLANEOUS.

U. S. Registered Bonds.....	175 00
Missouri Pacific Railway Stock Interest.....	16 40
Through Mexican League, of which for Miss Gru's support, \$23; Lina Mota's support, \$27; Mrs. Hooker's Orphanage, \$50; "Bishop Stevens" Theological Scholarship, \$40; Scholarships in Orphanage, \$312.75.....	1,000 75
"M. F. H.".....	15 00
"Cash" for China.....	5 00
"Anonymous".....	2 00
"Anonymous".....	1 00
Proportion of amount received for General Missions during March, (see page 214).....	1,000 64
	2,215 79

Receipts for the month.....	21,023 47
Amount previously acknowledged.....	80,298 08
Total receipts since September 1st, 1882.....	\$101,321 55

ANALYSIS OF RECEIPTS.

For "Specials" (of which applying on Appropriation, \$120).....	4,344 07
For work of the Committee for Foreign Missions (of which from Legacies, \$25,438.60).....	96,977 48
Total.....	\$101,321 55

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year, closing with August 31, 1883.....	\$182,375 00
Sum now acknowledged, exclusive of "Specials" to be paid over and above Appropriation.....	97,097 48
Still required during the remainder of the fiscal year to enable the Foreign Committee to meet the items scheduled in the above mentioned appeal and close their books September 1st, next, on a cash basis.....	\$85,277 52

ACKNOWLEDGMENTS OF THE MEXICAN LEAGUE.

The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART Brown, acknowledges the receipt of the following sums from March 1st, to April 1st, 1883

CENTRAL PENNSYLVANIA.	
<i>Reading</i> —Mrs. C. C. Gries.....	5 00
CONNECTICUT.	
<i>Bridgewater</i> —Rev. W. B. Colburn, D.D.....	10 00
<i>Middletown</i> —Men's Bible Class "Scholarship".....	15 00
	25 00
DELAWARE.	
<i>Wilmington</i> —Branch League "Mexican Band," St. Andrew's, \$125; subscriptions, \$63.50; donations, \$6.....	194 50
LONG ISLAND.	
<i>Brooklyn</i> —Woman's Missionary Association, Mrs. Lyons.....	2 00
Christ Church, Members.....	59 00
	61 00
MARYLAND.	
<i>Frederick</i> —All Saints' Parish.....	14 00
<i>Georgetown (D. C.)</i> —Mrs. Jane J. Dailam....	5 00
	19 00
MASSACHUSETTS.	
<i>Boston</i> —Through Mexican Division. Woman's Auxiliary, St. Paul's, Boston, \$65; St. Luke's, Chelsea, \$3.55; Grace, Newton, \$8.40; "M. R. L.," \$2.....	78 95
<i>Taunton</i> —"Anonymous".....	2 00
	80 95
MICHIGAN.	
<i>Detroit</i> —St. Paul's, Woman's Auxiliary, for Scholarship in Orphanage.....	60 00
NEW JERSEY.	
<i>Elizabeth</i> —Mrs. S. H. Clark.....	1 00
<i>New Brunswick</i> —Churches.....	5 00
	6 00
NEW YORK.	
<i>New York</i> —Ascension, Woman's Mission Association, John B. Ireland, Esq., \$10; Miss Neilson, \$5.....	15 00
Grace, Mrs. Brodhead.....	5 00
Holy Apostles, Mrs. N. E. Baylies.....	2 00
Holy Communion, Mrs. Aldrich, \$4; Mrs. Coursen, \$2; Mrs. Kittell, \$2; Mrs. Minturn, \$10; Mrs. Peacock, \$1; Mrs. J. D. Prince, \$70; Mrs. Scriven, \$12; Mr. J. Wall, \$12....	113 00
Holy Trinity, Woman's Mission Association, \$40; Mrs. John Munn, \$5; Mrs. Hillhouse, \$5; Mrs. G. Wood, \$2.....	52 00
Incarnation, by Mrs. Oakley.....	50 00
St. Bartholomew's, Mrs. Wm. Oouthout....	60 00
St. John's Chapel, Miss Harvey.....	3 00
St. Mark's, Miss Patterson, \$5; H. B. Renwick, Esq., \$200.....	205 00
St. Thomas', Mrs. C. P. Cassely, \$5; Mrs.	
Hustace, \$10; Mrs. J. P. Jay, \$10; Mrs. Leavitt, \$2; Mrs. Robertson, \$5; Mrs. Short, \$5; Mrs. Toucey, \$10; of which for Lina Mota, \$42.....	47 00
"Anonymous".....	33 05
J. & M. Granger.....	1 11
Mrs. H. Seymour.....	2 00
Mrs. Shonnard.....	2 00
Mrs. F. W. Stevens.....	2 00
<i>Delhi</i> —"Anonymous".....	50 00
<i>Pelham</i> —Miss Schuyler.....	5 00
<i>Yonkers</i> —St. John's, Woman's Auxiliary, \$13.70; Miss Wolcott, \$5.....	18 70
	665 86
PENNSYLVANIA	
<i>Philadelphia</i> —"S. H.," Christ Church Home, \$2; Branch League, annual subscriptions, \$235; donation, \$10; for the general work, \$461; toward the "Bishop Stevens" Scholarship: Epiphany, \$10; Holy Trinity, \$10; Mediator, \$10; St. Andrew's, \$10; the "Nathalie" Scholarship, Holy Trinity Sunday-school Class, \$30; St. Andrew's, West Philadelphia, for the "Bishop Stevens" Orphanage Scholarship, \$24.75; for Mrs. Hooker's Orphanage, \$50.....	825 75
Through Secretary of Branch League, for Mrs. Lever's Missionary Work.....	50 00
	902 75
RHODE ISLAND.	
<i>Bristol</i> —St. Michael's "Sunday-school" Scholarship.....	40 00
<i>Providence</i> —Branch League, "Little Gardie" Scholarship.....	40 00
	80 00
SOUTHERN OHIO.	
<i>Cincinnati</i> —Branch League, for Mr. Valdespino, \$70; Scholarship, \$30.....	100 00
<i>Springfield</i> —Christ Church Aid Society, for "Bishop Riley" Scholarship.....	37 50
	137 50
VIRGINIA.	
<i>Alexandria</i> —Episcopal High School "Scholarship".....	40 00
<i>Danville</i> —A Churchwoman.....	3 00
	43 00
WEST VIRGINIA.	
<i>Pedlar Mills</i> —Rev. J. P. Lawrence.....	5 36
<i>Shepherdstown</i> —Dr. Andrew's grandchildren.....	6 00
	11 36
Receipts for the month.....	2,291 92
Amount previously acknowledged.....	12,375 36
Total receipts since April 12th, 1882.....	\$14,667 28

Boxes and Parcels for Foreign Missions.

☞ Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA KIMBER, Secretary, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package. This information is absolutely necessary for use at the Custom House.

SCHOLARSHIPS IN THE FOREIGN FIELD.

ST. JOHN'S COLLEGE, SHANGHAI, CHINA.*

Appropriation (for all purposes) 1882-83, 8,350 Taels, say \$10,855.
Scholarships (Collegiate), \$70 and (Divinity) \$100 each, per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Susan M. Schereschewsky (Divinity)...	A Lady of New York. (Endowed.)
Cornelia Jay (Divinity).....	Woman's Committee on Work for Foreign Missionaries. (Endowed.)
Woman's Auxiliary (Divinity).....	Woman's Auxiliary at large. (Endowed.)
Lydia Mary Fay Memorial (Divinity)...	Massachusetts Branch Woman's Auxiliary. (Endowed.)
Bishop Boone Memorial.....	Maryland Branch Woman's Auxiliary. (Endowed.)
Edward A. Washburn	Calvary Church, Woman's Foreign Mission Association, New York. (Endowed.)
St. John.....	St. John's Sunday-school, Lower Merion, Pa.
T. Streatfeild Clarkson (In Memoriam)	Miss Elizabeth Clarkson, Potsdam, N. Y.
Levinus Clarkson (In Memoriam).....	Miss Fredericka Clarkson, Potsdam, N. Y.
Bishop Henshaw.....	All Saints' Memorial, Providence, R. I.
Berkeley (Divinity).....	St. Luke's Chapel, Berkeley Divinity School, Middletown, Conn.
Peet.....	St. Ann's Sunday-school, Brooklyn, L. I.
St. Thomas.....	St. Thomas' Young Ladies' Foreign Missionary Society, New York.
Long Island.....	Woman's Auxiliary, Diocese of Long Island.
St. John's (Divinity)	The Episcopal Hospital Mission, through Woman's Committee on Work for Foreign Missionaries, Philadelphia, Pa.
Bishop Stevens (Divinity).....	Through Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.
Bishop Hopkins (Divinity).....	Rock Point Girls' Missionary Society, Burlington, Vermont, through Woman's Auxiliary.
The Rev. C. T. Olmstead (Divinity)....	Members of Trinity Chapel Branch, through Committee on Work for Foreign Missionaries, Diocese of New York.
Bishop Bedell.....	Through Woman's Auxiliary, Diocese of Ohio.
Julia Bedell	Through Woman's Auxiliary, Diocese of Ohio.

DUANE HALL SCHOLARSHIPS—Scholarships, each, \$40 per annum.

Bishop Henshaw.....	A Gentleman, St. Peter's, Baltimore, Md.
Julius Grammer.....	St. Peter's Young Ladies' Society, Baltimore, Md.
Edward W. Syle.....	Church of the Advent, Philadelphia, Pa., Miss E. N. Biddle.
Grace	Grace Church, Orange, N. J., Mrs. Mary F. Cox.
Grace Church.....	Grace Church Sunday-school, Petersburg, Va.
St. Luke's.....	Through Miss Mary Lewis, Philadelphia, Pa.
Hope.....	Christ Church, Ladies' Missionary Society, Rye, N. Y.
Leighton Coleman.....	St. Mark's Sunday-school, Mauch Chunk, Pa.
Jarvis Buxton.....	Trinity Church, Asheville, N. C., through Woman's Association.
Frederick Mason.....	Miss S. C. Mason, Brooklyn, N. Y.
Mrs. Emily L. Hewson.....	St. Paul's, Albany, N. Y. (Endowed.)
Dr. Haight.....	St. Paul's Chapel, Woman's Missionary Society, New York.
Randolph H. McKim.....	Christ Church, Woman's Missionary Society, Alexandria, Va.
Montgomery.....	Church of the Incarnation Sunday-school, New York.
Theological Seminary.....	Theological Seminary of Virginia, Missionary Society.
Dudley Tyng.....	Mrs. S. D. Dwyer, Brenham, Texas.
Preston (Divinity).....	Under bequest of Mrs. Preston, Pittsburgh, Pa. (Endowed.)
Longwood.....	Church of Our Saviour, Longwood, Mass., through Woman's Aux.
W. A. Swallowood.....	St. James', Zanesville, Ohio.
Anne Allen Ward.....	Anne Allen Ward and Lillian Mary Ward, in memory of their Mother, Brooklyn, N. Y. Paid in full to March 1st, 1885, through Woman's Missionary Association, Diocese of Long Island.
Francis Stanton.....	Mrs. Hugh Allen, through Woman's Missionary Association, Diocese of Long Island.
Bishop Seabury.....	St. James', New London, Conn., through Woman's Auxiliary.
Mrs. Anna L. Paddock.....	{ Christ Church, Fitchburg, Mass. (one-half) } thro' Woman's Aux.
Richard B. Duane.....	{ All Saints', Worcester, Mass. (one-half) }
Sandusky.....	Grace Church Sunday-school, Working Association, Orange, N. J.
Ormsby Phillips.....	Grace Church, Sandusky, Ohio, through Woman's Auxiliary.
Samuel Cook.....	St. Andrew's, Pittsburgh, Pa., Woman's Missionary Association.
	Mrs. O. Phillips.
	St. Bartholomew's, New York, N. Y., through Woman's Auxiliary.
	Zion, Wappinger's Falls, N. Y., through Woman's Auxiliary.

BAIRD HALL SCHOLARSHIPS—Scholarships, each, \$40 per annum.

Rev. Dr. Brooks.....	Christ Church Sunday-school, Cincinnati, Ohio.
Eliza Carrington.....	St. John's, Richmond, Va.
Dudley Tyng.....	Holy Trinity Church, New York, Woman's Missionary Association.
William A. Robinson.....	St. Andrew's Sunday-school, Louisville, Ky.
Calvary Sunday-school.....	Calvary Church Sunday-school, Pittsburgh, Pa.
Carrie Louise Paddock.....	"A. L. P." through Woman's Auxiliary, Boston, Mass.
Bishop Hobart.....	Trinity Church, New York, "A Few Members," thro' Woman's Aux.
Lenten Offering.....	Mrs. M. H. Buck, Emporia, Kansas.
Emma Clark.....	Christ Church, Springfield, Mass., through Woman's Auxiliary.
St. Stephen's Church.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
Minna Birkhead.....	Trinity Church, Trinity Parish, Howard Co., Md.
Williams.....	"L," Chicago, Ill.

* Duane Hall and Baird Hall are now buildings on the College foundation. The lists belonging to these two formerly distinct schools are, however, published under their respective captions for convenience.

*ST. MARY'S HALL, GIRLS' SCHOOL, SHANGHAI, CHINA.

Appropriation for 1882-83, 1,500 Taels, say \$1,950. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Bishop Jaggar.....	Diocese of Southern Ohio, through Woman's Auxiliary.
Louise Scofield.....	St. John's Sunday-school, Clifton, Staten Island.
E. L. Stoddard.....	St. John's, Girls' Class, Jersey City, N. J.
Margaret K. Burtis.....	A Lady, Philadelphia, Pa.
	Zion Church, Wappinger's Falls, N. Y.
BRIDGMAN MEMORIAL SCHOOL.	
Edmund Lincoln B.....	"Mrs. N. E. B.," New York.
Caroline Keller.....	St. Mark's Sunday-school, Boston, Mass.
Louisa C. Tutbill.....	Trinity Church, Woman's Missionary Association, Princeton, N. J.
St. Mark's.....	St. Mark's, Woman's Missionary Association, Frankford, Pa.
Bishop Meade.....	Christ Church, Woman's Association, Norfolk, Va.
Eleuthera Smith.....	Christ Church Sunday-school, Christiana Hundred, Del.
Bishop M. A. De W. Howe.....	"E. W. H.," Reading, Pa.
Sarah Luquer.....	Church of Our Saviour Sunday-school, Brooklyn, N. Y.
Yan-Yung.....	St. Paul's Branch Woman's Auxiliary, Syracuse, N. Y.
Grace Church.....	Grace Church, Newton, Mass., through Woman's Auxiliary,
Christian Renton Loring (In Mem.)....	"Anonymous," Boston, Mass., through Woman's Auxiliary.
St. Paul's.....	St. Paul's, Brookline, Mass., through Woman's Auxiliary.
The North Carolina.....	"Messenger of Hope" (children throughout the Diocese), through Miss Rebecca Cameron, Hillsboro', N.C. (Endowment in progress.)
EMMA JONES SCHOOL.	
Cornelia Whipple.....	St. Mary's Hall, Faribault, Minn., through Woman's Auxiliary.
Aldert Smedes.....	St. Mary's School, Raleigh, N. C.
Helping Hand.....	Zion Church. Helping Hand Society, Rome, N. Y., through Woman's Auxiliary.
Rev. Alfred Blake, D.D.....	Harcourt Parish Sunday-school, Gambier, Ohio.
St. Paul's.....	St. Paul's, Boston, Mass., through Woman's Auxiliary.
St. Paul's Sunday-school.....	St. Paul's Sunday-school, Boston, Mass., through Woman's Aux.
Sarah F. Hoyt.....	St. John's Memorial Chapel, Cambridge, Mass., thro' Woman's Aux.
Marian Percy Browne.....	St. James', Boston Highlands, Mass., through Woman's Auxiliary.
Virginia Clark.....	St. Paul's Children's Missionary Society, Yonkers, N. Y., through Woman's Auxiliary.
Hattie Kay.....	St. John's Sunday-school, New Haven, Conn.
Esther Punnett.....	St. Paul's Sunday-school, Edgewater, N. Y.
Arthur Brooks.....	Church of the Incarnation, New York, thro' Woman's Auxiliary
Alice Fair.....	Ascension Sunday-school, Baltimore, Md., through Woman's Aux.
Mary Donaghe.....	Trinity Church Sunday-school, Staunton, Va.
Good Shepherd.....	Church of the Good Shepherd, Dedham, Mass., thro' Woman's Aux.
Josephine Russell Bates.....	Rev. and Mrs. Daniel M. Bates, Saranac Lake, N. Y.
Amelia Hamilton McAllister.....	Trinity Church, Elizabeth, N. J.
Rev. Dr. E. A. Washburn.....	St. John's Sunday-school, Hartford, Conn.

BISHOP BOONE MEMORIAL SCHOOL (BOYS), WUCHANG, CHINA.

Appropriation for 1882-83, 800 Taels, say \$1,040. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Christ Church Sunday-school.....	Christ Church Sunday-school, Baltimore, Md.
Fav.....	Mrs. Matthew Clarkson, New York.
William H. Neilson.....	St. Michael's Sunday-school, Trenton, N. J.
Bishop Elliott.....	Christ Church, Savannah, Ga.
Benjamin A. Latimer.....	All Saints' Sunday-school, Philadelphia, Pa.
Bishop Patteson.....	Rt. Rev. T. U. Dudley, D.D., Louisville, Ky.
Bishop Boone.....	Grandchildren of Bishop Boone, through the Rev. A. R. Walker.
Grace Church.....	Grace Church Sunday-school, Charleston, S. C.
Japanese.....	Rev. A. R. Morris, Osaka, Japan.
Rev. H. M. Parker (Memorial).....	Zion Church, Charlestown, W. Va.
Matthew Harrison.....	St. James' Sunday-school, Leesburgh, Va.
Emmanuel.....	Emmanuel Church, Chatham, Va.
Janie Vaughan.....	James L. Bowman, Brownsville, Pa.
St. James' Church.....	St. James', Downingtown, Pa.
L. Clarkson.....	Trinity Church, Potsdam, N. Y., "A Member."

JANE BOHLEN MEMORIAL SCHOOL (GIRLS), WUCHANG, CHINA.

Appropriation for 1882-83, 400 Taels, say \$520. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Keble.....	St. Peter's, Woman's Missionary Association, Westchester, N. Y.
St. Paul's.....	St. Paul's, Newburyport, Mass., through Woman's Auxiliary.
Isabel C. Habersham.....	Christ Church, Savannah, Ga., "A Member."
Alice Sandford.....	St. Paul's Chapel, Miss A. M. Barnes, for Miss E. Barnes, New York, through Woman's Auxiliary.
Lydia Mary Fay.....	Holy Trinity Church, Woman's Missionary Association, New York.
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
St. Peter's.....	St. Peter's, Cambridgeport, Mass., through Woman's Auxiliary.

*The Bridgman Memorial School has, as announced last year, been transferred with the Emma Jones School to the new building erected on the St. John's College estate, and known as St. Mary's Hall. The disconnection between the Schools is, however, preserved.

ST. PAUL'S (BOYS') SCHOOL, TOKIO, JAPAN.

Appropriation for 1882-83, \$500 Mexicans, say \$475. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Willie Edgar.....	Mrs. Robert Edgar, through Christ Church, Woman's Missionary Association, Pelham, N. Y.
Arthur Van Rensselaer.....	A Lady of Rye, N. Y., through Miss Jay.
The Rev. S. A. Clark Memorial.....	St. John's Sunday-school, Elizabeth, N. J.
Faith.....	Christ Church, Woman's Missionary Society, Rye, N. Y.
Horatio Chickering Memorial (Divinity).....	St. Paul's, Boston, through Woman's Auxiliary.
Holmes.....	Mr. Daniel Holmes, St. Luke's Church, Brockport, W. N. Y.
The Rev. R. Francis Colton.....	Church of Our Saviour Sunday-school, Jenkintown, Pa.
Christ Church.....	Christ Church, Woman's Auxiliary, Alexandria, Va.

GIRLS' SCHOOL, TOKIO, JAPAN.

Appropriation for 1882-83, \$1,000 Mexicans, say \$950. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Grace Church.....	Grace Church, Woman's Foreign Missionary Association, New York.
St. Thomas.....	St. Thomas', Ladies' Missionary Association, New York.
Francis Shirley Erving.....	A Lady of New York, through Woman's Auxiliary.
Bowman.....	"L., Chicago, Ill.
Holmes.....	Mrs. Mary J. Holmes, St. Luke's Church, Brockport, N. Y.
Guwan Hodoki.....	"J. W. S., "Thank-offering, St. John's Church, New Haven, Conn.
Dela Howe.....	St. Luke's Sunday-school, Roselle, N. J.
John Cotton Smith Memorial.....	St. Barnabas' Sunday-school, Newark, N. J.
Clarens.....	Clarens Missionary Society, Alexandria, Va.
Ann Ritchie.....	All Saints' Sunday-school, Philadelphia, Pa.

ST. TIMOTHY'S SCHOOL (BOYS), OSAKA, JAPAN.

Appropriation for 1882-83, \$800 Mexicans, say \$760. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Howard Duane Memorial.....	Mrs. R. B. Duane, Bergen Point, N. J.

ST. AGNES' (GIRLS) SCHOOL, OSAKA.

Appropriation for 1882-83, \$600 Mexicans, say \$570. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Ann Maria Jay.....	Christ Church, Woman's Missionary Association, Rye, N. Y.
Sarah P. Doremus.....	Church of the Holy Trinity, Woman's Missionary Assoc., New York.
Margaret Hubbard (In Memoriam).....	Trinity Church, Columbus, Ohio, through Woman's Auxiliary.
Jane Stewart.....	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Mary Randolph.....	St. Paul's, Woman's Missionary Society, Alexandria, Va.
Nashotah.....	The Rev. and Mrs. John McKim, Osaka, Japan.
Easter.....	Trinity Sunday-school, Boston, Mass., through Woman's Auxiliary.
Abby R. Loring.....	Christ Church Bible Class, Waltham, Mass.
St. Michael's.....	St. Michael's Sunday-school, New York, through Woman's Auxiliary. (For three years.)
Perinchief.....	Trinity Church, Mt. Holly, N. J.
Howland.....	Church of the Heavenly Rest, Woman's Foreign Missionary Association, New York
Anna.....	Church of the Heavenly Rest, Woman's Foreign Missionary Association, New York.
Anne T. Westervelt.....	Mrs. George N. Titus, through S. I. Branch, Committee on Work for Foreign Missionaries.
Anna T. Brown.....	Mrs. W. Harmon Brown, through S. I. Branch, Committee on Work for Foreign Missionaries.
Anna Maria Michie.....	Mrs. Belle T. Laning, Osaka, Japan.
Edith Wilmerding.....	Christ Church, New York City.
St. James'.....	St. James', "A Member," North Cambridge, Mass., through Woman's Auxiliary.
St. Peter's.....	St. Peter's Sunday-school, Plymouth, Pa.
Fanny Maria Tyler.....	Christ Church, "A Member," Fitchburg, Mass., through Woman's Auxiliary.
Apthorp.....	Christ Church, Cambridge, Mass., through Woman's Auxiliary.
Margaret D. Carter (Memorial).....	St. James', North Cambridge, Mass., through Woman's Auxiliary.
	St. John's, Cambridge, Mass., through Woman's Auxiliary.
	St. Peter's, Cambridge, Mass., through Woman's Auxiliary.
	Emmanuel Church, Mrs. Bryant, Boston, Mass.

HIGH SCHOOL (BOYS), CAVALLA, AFRICA.

Appropriation for 1882-83, \$1,200. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Hullihen.....	Trinity Church Sunday-school, Stanton, Va.
Bishop Wittle.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
St. Stephen's.....	Grace Church Sunday-school, "Earnest Workers," Cleveland (Newburg), Ohio.

FEMALE ORPHAN ASYLUM AND GIRLS' SCHOOL, CAPE PALMAS, LIBERIA.

Appropriation for 1882-83, \$1,500. Scholarships, each, \$50 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Katie Widdis	St. Luke's Sunday-school, Philadelphia, Pa.
Paul Beck	St. Paul's, Albany, N. Y.
Charles Tiffany	St. Mark's Sunday-school, Boston, Mass.
Rev. William Russell	St. Andrew's Sunday-school, Wilmington, Del.
C. J. Gibson	Woman's Association, Petersburg, Va.
Cornelia Prime B	"Mrs. N. E. B." New York.
Elizabeth S. Douglass	Christ Church Sunday-school, Towanda, Pa.
"T. T."	Missionary Society, Hannah More Academy, Reisterstown, Md.
Sarah F. Hoyt	Emmanuel Church, Boston, Mass., through Woman's Auxiliary.
St. John	St. John's Sunday-school, Lower Merion, Pa.
Fanny J. Fair	St. Peter's, Westchester, N. Y., through Woman's Auxiliary.
Trinity Church	Trinity Church, Pottsville, Pa. (For three years from July 1st, 1880.)
St. Stephen's	St. Stephen's Sunday-school, Wilkes Barre, Pa.
"G. G."	Two workers of Trinity Chapel, New York.
Julia C. Emery	Pennsylvania Committee on Work for Foreign Missionaries.
Ascension Sunday-school	Church of the Ascension Sunday-school, Fall River, Mass.

HOFFMAN INSTITUTE (BOYS), CAVALLA, AFRICA.

Appropriation for 1882-83, \$900. Scholarships, each, \$75 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Calvary Sunday-school	Calvary Sunday-school, Pittsburgh, Pa.
F. R. Rising	Trinity Church Sunday-school, Bergen Point, N. J.
Trinity Church	Church of Our Saviour, Brooklyn, N. Y.
Henry Fisher	Theological Seminary Missionary Society, Va.
Theological Seminary	Trinity Church Sunday-school, Boston, Mass., through Wom. Aux.
Samuel D. Denison Memorial	St. John's School, New York.
Bishop Auer Memorial	St. Paul's Church, Albany, N. Y., "A Member."
Emily L. Hewson	Trinity Church Sunday-school, Newark, N. J.
Trinity	

BOYS' AND GIRLS' SCHOOL, CAPE MOUNT, AFRICA.

Appropriation for 1882-83, \$3,125. Scholarships, each, \$25 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Jennette H. Platt	St. Peter's, Delaware, Ohio, through Woman's Auxiliary.
Orlando Crease	St. David's Sunday-school, Manayunk, Pa.
W. B. Stevens	"A Lady," through Woman's Auxiliary.
Harriet Schuyler	St. Paul's, Albany, N. Y.
Pauline Beck Hewson	Grace Church, Woman's Foreign Missionary Association, New York.
Grace Church No. 1	Miss C. L. Wolfe, of Grace Church Woman's Foreign Missionary Association, New York.
Grace Church No. 2	Mrs. Schuyler Skaats, St. Bartholomew's, New York, through Woman's Auxiliary.
W. A. Fair	Miss Eliza A. Prall, St. Bartholomew's, New York, through Woman's Auxiliary.
Bishop Penick	Mrs. N. E. Ten Broeck, St. Bartholomew's, New York, through Woman's Auxiliary.
Ten Broeck Memorial	St. Thomas', through Ladies' Missionary Society, New York.
Loomis	All Saints' Church, Frederick, Md.
C. C. Hoffman	Missionary Society, High School, Va.
Mary B. Blackford	Staten Island Branch of Woman's Auxiliary.
Staten Island No. 1	Trinity Sunday-school, Boston, Mass., through Woman's Auxiliary.
Staten Island No. 2	Church of the Incarnation Sunday-school, New York.
George M. Dexter Memorial	Holy Trinity Church, Harlem, New York, Sunday-school Classes of the Misses Garrett, J. Baldwin, and M. Baldwin, through Woman's Auxiliary.
George N. Hale	Rhode Island Branch Woman's Auxiliary.
R. H. McKim	St. John's, Richmond, Va.
Caroline Clark	Lynnhaven Parish, Princess Anne Co., Va.
Carrington	Grace Church Sunday-school, Cincinnati, Ohio, Miss Seib's Class.
Wright Weddell	"Anonymous," New York.
Solomon Memorial	House of the Good Shepherd, Syracuse, N. Y., thro' Woman's Aux.
Lynnhaven	Grace Church, Berryville, Va.
Walter Halstead	Emmanuel Church Sunday-school, Newport, R. I.
Columbia	Rt. Rev. H. B. Whipple, D.D., Faribault, Minn.
Good Shepherd	Rev. F. Courtney, S. T. D., Boston, Mass., thro' Woman's Auxiliary.
Curtis Grubb	
Darius R. Brewer	
Benjamin Wright	
Emily Cleeve	

BOYS' AND GIRLS' SCHOOL, CAPE MOUNT, AFRICA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Thomas Marshall Ambler.....	St. Paul's Sunday-school, Wilmington, N. C.
Number One.....	Miss E. Hoffman, Baltimore, Md.
W. A. Robinson, Jr., Memorial.....	W. A. Robinson, Louisville, Ky.
John N. Norton.....	The Rt. Rev. T. U. Dudley, D.D., Louisville, Ky.
Powhatan.....	St. Luke's, Powhatan Co., Va.
Kingston.....	Mrs. P. Robinson, Treasurer, Port Haywood, Va.
Marbury Memorial.....	Col. W. F. Craighill, Baltimore, Md.
Turner.....	Rev. E. A. Penick, Frankfort, Ky.
Hewett.....	Christ Church, Cincinnati, Ohio.
Rev. John W. McCarty.....	Christ Church Sunday-school, Cincinnati, Ohio.
Christ Church Sunday-school.....	Church of the Messiah, Baltimore, Md.
George C. Wamsley.....	The Rt. Rev. G. W. Peterkin, D.D., Parkersburgh, W. Va.
West Virginia.....	Church of the Messiah Missionary Society, Baltimore, Md.
J. A. Gambrell.....	Hayes & Johnson, Baltimore, Md.
Eliza Jane Green.....	Miss Lina Burt, Baltimore, Md.
Mary Cisco.....	Mrs. M. Parker, Washington, D.C.
"The Messiah".....	Emmanuel Church, Mrs. Rayborn, Baltimore, Md.
Harry Parker.....	Monumental Church, Thomas Potts' Bible Class, Richmond, Va.
A. M. Randolph.....	Emmanuel Church, Miss Sallie Milliken, Baltimore, Md.
Armstrong.....	Emmanuel Church, Young Men's Bible Class, Baltimore, Md.
Henry A. Thompson.....	Trinity Church, Howard and Anne Arundel Counties, Md.
Young Men's Bible Class.....	Church of the Redeemer Sunday-school, Brooklyn, N. Y.
Christian Schmidt.....	Trinity Sunday-school, Shepherdstown, W. Va.
The Rev. William A. Leonard.....	Mt. Calvary Church, Baltimore, Md.
Little Anna.....	Mrs. Baldwin, Grace Church, Baltimore, Md.
William V. Clark Memorial.....	Mrs. Emily J. Albert, Baltimore, Md.
Mary Louise Baldwin Memorial.....	St. Matthew's Sunday-school, South Boston, Mass., through Wo-
Four W. J. Albert Scholarships.....	man's Auxiliary.
Joseph Hart Clinch.....	St. Andrew's Sunday-school, Louisville, Ky.
Two St. Andrew's Sunday-school	Charles H. Pettet, Louisville, Ky.
Scholarships.....	Christ Church Sunday-school, Gardiner, Me.
Wm. F. Pettet.....	Miss Ada Rose, Baltimore, Md.
Fannie Bowman.....	Church of the Messiah, "J. R.," Baltimore, Md.
The Rev. E. F. Dashiell.....	Trinity Church, Trinity Parish, Howard Co., Md.
Two Scholarships.....	St. Paul's Sunday-school, Louisville, Ky.
John Cotton Smith.....	All Saints' Sunday-school, Philadelphia, Pa.
Maggie Buck Memorial.....	Rock Creek Parish, Washington, D. C.
Mary Penick.....	St. Matthew's Sunday-school, Wheeling, W. Va.
Sophia Hutchinson.....	Mrs. Keith, Baltimore, Md.
R. A. Gibson.....	Mrs. W. H. Small, Trinity Church, Parkersburgh, W. Va.
Jonas S. Yelland.....	Mrs. M. Ogier, Baltimore, Md.
R. B. Duane.....	St. Michael's, Woman's Missionary Association, Trenton, N. J.
Rev. J. A. Massey, D.D.....	Trinity Church Sunday-school, Mobile, Ala.
McNabb.....	Convocation of South-west Virginia.
Maria Banyer.....	St. Thomas', New York City.
Lewis P. Clinton.....	The Rt. Rev. C. C. Penick, Cape Mount, Africa.
Quelly.....	Mrs. M. H. Penick, Capt Mount, Africa.
Seven Scholarships.....	The Liberian Government.

SCHOLARSHIPS IN THE ORPHANAGES IN THE CITY OF MEXICO.

(Through the League in Aid of the Mexican Branch of the Church.)

Scholarships from \$40 to \$60 each per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Stephen's.....	Miss Parrish's Sunday-school Class, St. Stephen's Church, Wilkes Barre, Pa.
Log Chapel.....	Mission Chapel of St. Stephen's Church, at Laurel Run, Wilkes Barre, Pa.
Lucy C. Alsop.....	Men's Bible Class, etc., Holy Trinity Church, Middletown, Conn.
Bishop Alfred Lee.....	St. Andrew's Sunday-school, Wilmington, Delaware.
St. James'.....	St. James' Sunday-school, Brooklyn, L. I.
Julia Hoffman (Memorial).....	Children's Service, St. George's Church, Flushing, L. I.
Bishop Wilmer (Memorial).....	Trinity Church Sunday-school, New Orleans, La.
Beatrice Cardenas.....	Guild of Young Girls, Baltimore, Md.
Esther Cardenas.....	Grace Church Sunday-school, Lawrence, Mass.
George Packard.....	Sunday-school, Church of Our Saviour, Longwood, Mass.
Longwood.....	Master Philip S. Parker, Longwood, Mass.
Marcelo Barsenas.....	St. Paul's Church, Holyoke, Mass.
St. Paul's.....	Elizabeth Branch Woman's Auxiliary, N. J.
Bishop Scarborough.....	Intermediate Class, St. John's Sunday-school, Elizabeth, N. J.
St. John.....	

SCHOLARSHIPS IN THE ORPHANAGES IN THE CITY OF MEXICO.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Rev. Wm. H. Neilson.....	St. Michael's Church, Trenton, N. J.
Anna F. Bowne (Memorial).....	New Jersey Branch Woman's Auxiliary.
Trinity.....	Trinity Church Sunday-school, Newark, New Jersey.
Julia Starkey.....	Branch Woman's Auxiliary, N. New Jersey.
Grace.....	Grace Church Sunday-school, Orange, N. New Jersey.
Bishop H. Chancey Riley.....	"C. A. H." Calvary Church, New York.
Cesarina Martinez.....	Woman's Foreign Mission Assoc., Calvary Church, New York.
The Children.....	Calvary Church, New York.
Anna Casaley.....	"A. M. B."
The Josephine.....	Mrs. Wm. Oothout, St. Bartholomew's Church, New York.
Margaret Barnard.....	Ladies of St. Thomas' Church, New York.
Wm. E. Bunker (Memorial).....	Young Ladies' For. Miss'y Soc., St. Thomas' Ch., N. Y.
Anne M. Dortic.....	Miss Bunker, " " " " " "
Maria E. Harsen (Memorial).....	Miss A. M. Dortic, " " " " " "
Minnie M. Halsted.....	Miss A. B. Halsted, " " " " " "
Cora Moffat.....	Miss M. M. Halsted, " " " " " "
Mary Lyman Short.....	Miss C. Moffat, " " " " " "
Rev. Frederick Courtney.....	Miss M. L. Short, " " " " " "
Vinton.....	Mrs. Kobbe, Mrs. Townsend and others, St. Thomas' Ch., New York.
Holy Trinity.....	Miss Easton, New York.
Bishop Bedell.....	Woman's Foreign Missionary Society, Church of the Holy Trinity, New York.
Josephine Porter Boardman.....	Miss Mabel Boardman's Sunday-school Class, Trinity Church, Cleveland, Ohio.
Emmanuel.....	Mrs. W. J. Boardman, Trinity Church, Cleveland, Ohio.
Anna H. Bishop.....	Emmanuel Church, Branch Woman's Auxiliary, Cleveland, Ohio.
Bishop Stevens (Memorial).....	Branch League of Christ Church, Cincinnati, Southern Ohio.
Natalie.....	Branch League, Cincinnati, Ohio.
Teresa.....	Branch League of Philadelphia, Pa.
Margaret Newbold.....	Miss McVickar's Bible Class, Church of the Holy Trinity, Philadelphia, Pa.
Holy Apostles.....	Sunday-school of the Church of the Saviour, West Philadelphia, Pa.
Bishop Philander Chase (Memorial).....	Church of the Saviour, West Philadelphia, Pa.
Rev. J. W. Nott (Memorial).....	Sunday-school, Church of the Holy Apostles, West Philadelphia, Pa.
St. Andrew's.....	Miss Mary O. Chase, St. Andrew's Church, Philadelphia, Pa.
St. Peter.....	St. Andrew's Church, Philadelphia, Pa.
Emily Page Matlack (Memorial).....	Sunday-school of St. Andrew's Church, Philadelphia, Pa.
Epiphany.....	Sunday-school of St. Peter's Church, " "
Calvary.....	Rev. and Mrs. R. C. Matlack, " "
Bishop Kerfoot.....	Sunday-school, Church of the Epiphany, Philadelphia, Pa.
Trinity.....	Calvary Sunday-school, Conshohocken, Pa.
Rev. Abel A. Kerfoot (Memorial).....	Trinity Church Sunday-school, Pittsburgh, Pa.
Rev. Boyd Vincent.....	A Lady of Trinity Church, " "
Calvary.....	Endowed, " " " " " "
Berean.....	Calvary Church, " " " " " "
"R. O. B.".....	Calvary Church Sunday-school, " " " " " "
Sarah A. Vincent.....	Men's Bible-class, Calvary Church, " " " " " "
Roseburg.....	A Lady of Calvary Church, " " " " " "
Rev. Robert Meech.....	St. Stephen's Mission of Calvary Ch. " "
Rev. Robert J. Coster, D.D.....	Mrs. J. M. Roseburgh, Christ Church, Allegheny, Pa.
St. Andrew's.....	Two Ladies of " "
"G. W. J. B.".....	Grace Church, Mt. Washington, Pittsburgh, Pa.
"J. B. J.".....	St. Andrew's Sewing school, " " " " " "
Rev. Dr. Crumpton.....	A Lady of St. Andrew's Church, " " " " " "
M. M. Metcalf (Memorial).....	A Lady of St. Andrew's Church, " " " " " "
Lois Metcalf.....	O. Metcalf, Esq., St. Paul's Church, Pittsburgh, Pa.
Epiphany.....	" " " " " " " "
Ellen Keene.....	St. Michael's Church, Bristol, R. I.
Little Guardie (Memorial).....	Branch of the Woman's Auxiliary, R. I.
Mary B. Rhett.....	"Mrs. H.," Providence, Bristol, R. I.
William Sparrow.....	Theological Seminary, Va.
Henry C. Meredith.....	Ladies of Seminary Hill, Va.
Charles E. Ambler.....	Episcopal High School, Va.
Mrs. Lyman.....	Branch League, Zion Church, Charlestown, W. Va.
Bishop Hellmuth.....	Raleigh, North Carolina.
St. Paul's.....	Pupils of Hellmuth Ladies' College, Diocese of Huron, Canada.
	Branch Wom. Aux., St. Paul's Church, Detroit, Mich.

SCHOLARSHIPS IN THE THEOLOGICAL SEMINARY, CITY OF MEXICO.

(Through the League in Aid of the Mexican Branch of the Church.)

Scholarships, each, \$150 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Bishop Alfred Lee.....	New London Archdeaconry, through Conn. Branch Woman's Aux. (in part.)
Bishop Stevens.....	Branch League of Philadelphia, Pa.
Bishop Riley.....	Church Aid Society, Christ Church, Springfield, Ohio.
Manuel Aguas.....	Branch League of Louisville, Ky.
Rev. Edward A. Washburn, D.D.....	Woman's Foreign Mission Association, Calvary Church, New York.
Bishop E. H. Paddock.....	Mexican Division of Massachusetts Branch of Woman's Auxiliary.
Bishop Huntington.....	Branch of Woman's Auxiliary, Central New York.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

MAY, 1883.

A MISSION HOUSE NEEDED.

DENVER, COLORADO,
March 5th, 1883.

MY DEAR MISS EMERY :

You have no doubt ere this received the paper I sent you, giving an account of the destruction, by fire, of my dear little Mission House. The fire occurred at night, between eleven and twelve, just after I had fallen asleep. It broke out in the house of my next neighbor, whose family barely escaped with their lives. I was awakened by a passer-by who discovered the flames, and pounding loudly on my door, called me to rush out and save myself.

To be thus awakened and startled in the night gives a shock, to be followed by a slight reaction. But I am thankful to say that there has been no break in the work, and though the Mission tent is in ashes, I yet know God can and will bring good out of this present calamity, probably by causing to be provided a more comfortable and permanent Mission House.

It is cause for great thankfulness that the efforts made since my removal out on Broadway have not been in vain, but that we can already see the beginning of a Mission, and the promise of growth into a church and parish. The Bishop has decided upon the name of Mission and Church of the Good Shepherd, which was my own choice.

The lot on which my tent was raised, which I purchased a year ago in November at \$500, is now valued, as are the adjoining lots, at \$1,200, so greatly has the demand for property in this locality increased. The present feeling is to buy the next, a corner lot, for a church, and I pray that this may soon be done.

I met with a little personal inconvenience by reason of the fire, but my organ was saved, and most of my Service and Sunday-school books, so that in moving into this improvised home, we were able to continue our Sunday Service and Sunday-school.

I will add my report for the quarter from December 1st to March 1st :

184 visits made, 30 of which to County Hospital.

Homes found for 4 persons.

323 articles of clothing distributed, 57 of these at the County Hospital.

1,818 papers and periodicals given out.

Present at twelve morning Services at County Hospital, where, aided by thirteen ladies, at Christmas time, gifts of oranges, flowers and Christmas cards were distributed to over one hundred patients, and carols and hymns were sung in the different wards, for their comfort and Christmas cheer. Yours very sincerely,

SISTER ELIZA.

THE WORK AT EMMANUEL HOUSE.

YANKTON AGENCY, DAKOTA,
February 22d, 1883.

MY DEAR MISS EMERY :

I AM very happy to be able to tell you something of this work, of which I took charge last September.

Soon after Christmas measles broke out in the camp, in rather a mild form, but very prevalent. The weather was intensely cold, and in consequence of that and lack of care, there were many deaths among those I visited, and up to this time there has been

much sickness among the children, resulting from cold, etc. These people have so little idea of caring for their sick that the wonder is, not that they die, but that so many recover.

Imagine three or four little children on the floor of a cotton *tipi*, with perhaps nothing but a little thin slip on, and the mercury 20° or 30° below zero. It fairly makes me sick to see such wretchedness, and I would gladly gather them in my arms and take them home with me. But where

would I put them? My quarters are so small—only kitchen, bedroom, which I am obliged to share with my interpreter, and sitting-room, where I hold my meetings for the women and children, and which is rarely unoccupied, as I have a great many visitors.

Both Sister Julia and Miss Weagant tried the experiment of having patients, but found it interfered with the general camp work, and when I took charge the Bishop thought it best that I should not take any one for the winter, and in the spring he would try to raise funds to add a ward to the building.

On the 19th of September I organized two societies—one, St. Mary's Guild, which meets at my house every Tuesday, and the other the Dorcas Society, which meets Thursday afternoons at the Ree school-house, about two miles and a half from the Agency. They are both very well attended, but the latter is much the larger Society, having forty-three members.

Once a month we meet to sew for the sick; the other three days the women sew on garments, which are sold in the camp at a nominal figure, the proceeds from which are to go towards the hospital ward. Of course they cannot do very much, yet it gives them a slight idea of the amount of

work which has been done for them in the societies in the East, teaches them to make nicely fitting garments for their husbands and children, and makes them feel their importance as members of the Church.

In order to carry on these societies I need material of all kinds—thimbles, thread, scissors, bright colored calico, unbleached muslin, cotton batting, and I would be glad of any garments cut and basted (very plain). I spend so much time cutting and basting, that when the days are longer and the weather is less severe, I must spend in the camp.

Night before last a woman came and stayed all night, that I might teach her how to make bread. Yesterday afternoon she returned home with three immense loaves. I saw her this morning, and asked her how they enjoyed the bread. She said, very much, but it was all gone; *ten* people had come in and they finished it for supper! So much for Indian hospitality!

I am now obliged to give an English lesson to one of the young men, so cannot write you much of a letter, but trust I can give you more interesting details another time. Till then, believe me,

Yours very sincerely,

ALICE M. FOX.

WOMAN'S WORK IN OSAKA.

OSAKA, JAPAN,

February 24th, 1883.

MY DEAR MISS EMERY:

You will be glad to hear that Miss Mead and I began a class in fancy work about a month ago for the Japanese women. We hoped to begin more than a year ago, but various things prevented. In the meantime Mrs. McKim and Miss Michie, as you know, began the same kind of work.

This winter a good opening presented itself to us in a distant part of the city, and we immediately took advantage of it. At our first meeting there were six present—four who were not Christians and two who were. One of the four is a Buddhist nun, whom I met once when I first came to Osaka. She remembered me, though I had entirely forgotten her, and spoke of Miss Eddy, asking if she were coming back to Japan.

It must not be thought, by the by, that

no work has been done in our Mission among the women in Osaka until now. Miss Eddy did far more than we later comers have been able to do as yet. She used to go about constantly to the houses of women whom she knew, talking to them and teaching them the truths of Christianity. The effects of her teaching still remain.

To return to our class. There was an increase of four at the second meeting, and at the following the number remained the same. At the last, though it rained hard, four new women appeared. We were surprised, for they were not those we had expected. The wife of an official and her two daughters had promised to call and go with a Christian woman who attends the class. She waited until late, and as they did not appear went without them. They had misunderstood the hour, and a little while after she had gone, called to be taken to the class. The next day, through a

Japanese friend, they sent apologies for not appearing.

The wife of one of the managers of a Japanese paper called *The Constitutionalist* has asked to have the meetings held at her house, making three places at which we are to meet. A friend of hers has become interested, and will be at the next meeting. This makes eighteen in all, fourteen of whom have received work from us. Of this number only three are Christians. We have heard of some others who are threatening to come, but will not count on them until we see them. We have had also one male applicant, but were obliged to refuse him!

One of our number attends church every Sunday with her husband, both of them being candidates for Baptism, and they are receiving private instruction from Mr. Tyng's catechist, Mr. Nakashima. He is giving the Christian teaching also at our women's class for us.

The Japanese speak very highly of his preaching and teaching. He is not so good a Chinese scholar as some who preach, but he understands English very well, and can read books that are a great help to him in preaching.

The class begins punctually at two o'clock and lasts until after four. Miss Mead and I get so interested that we cannot bear to stop. Some of the women last time even began to work again after the Bible lesson was over.

Mr. Nakashima comes before four, and then the fancy work is laid aside, and he begins his instruction. He talks in an easy, graceful manner and in simple language that is perfectly understood. The women listen with profound attention. The morning after the last meeting Mr. Tyng told me he had heard that Mr. Nakashima's address was very fine. He added, "He always speaks well, and is getting continually better and better."

This teacher and his wife have done a great deal to make our class known. Nearly all our Christians in Osaka are also interested in it, and that goes far towards making it a success.

In the different houses to which we go, as in every nice Japanese house, there is a raised alcove, on which is set a vase of flowers, and on the wall is hung a picture, generally with a verse of poetry written on it. This alcove is called the *toko*, and formerly only *Daimios*

(Princes) were allowed to sit in front of it. It is said that if a provincial Governor were to go into a Japanese room and sit in front of this place, without a great deal of protestation, he would be considered a vain, conceited fellow. Foreigners, when they call on Japanese, are generally put in front of the *toko*. At the meetings of our class Miss Mead and I are always placed there.

Japanese are expected to admire the pictures, especially the poetry on them, and to say that the house is pretty, the color of the walls very good, the tea cups very fine, &c. The answer is, "Oh, no; they are not nice, they are very common," or something to that effect. When tea is passed you are expected to say that it is delicious. Then the host says, "Oh, no," and apologizes for its being very bad. On entering the room for the first time, the Japanese do not walk in; they get down just outside the door and wriggle in, in a manner that I cannot describe to you. Then they sit close by the door until urged to come farther into the room.

When Mr. Nakashima came to give his first lessons to the women's class, he placed himself close by the door. The hostess pressed him to go up in front of the *toko*. He bowed very profoundly, and said something that I did not hear, but did not move. Then again she urged him to go, and again he went through the same bowing. Then two or three in the assembly invited him to seat himself there, and again he bowed, but did not move. The hostess again urged him, and he said, "I am not worthy; it is too high for me." She said, "Oh, no; please go up there," and this time he went. All this bowing and ceremony seems ridiculous to us, but the Japanese think foreigners have little or no manners at all.

I think you will be amused by an article from a Buddhist church paper about this woman's work as it is carried on by Missionaries. The following is a translation:

"The zeal with which foreign Missionaries work is well known. We hear, for instance, that the wife of a certain Missionary, living on the Foreign Concession in this city, teaches every morning the pupils assembled in her own house, and in the afternoon goes to various places in the city to teach. She goes about on the days when she teaches from place to place, forming

classes of fifty or sixty from the wives and daughters of our citizens, who learn work from two to four o'clock, and have this faith taught to them as they work by ordinary conversation (literally, 'tea drinking talk').

"The work that they learn is, first, the making of mittens and stockings; then, as they advance in skill, scarfs and rugs. In this way she teaches, no matter how many years it may take, until her pupils are enabled to earn their own support. All articles necessary to work with are given by the teacher, and, impressed by this kindness, they gradually become believers, while the classes grow continually larger.

"Another point to be noticed is that this teacher, while giving excellent food at all their meals to the pupils in her house, eats herself only the coarsest fare. When the scholars say to her, 'It can be no great economy for you alone to eat such poor fare; why do you not take the same that we have?' the teacher answers, 'The expense of my long journey here was all borne by believers. Besides this, when I left home, there was given me, over and above my expenses, twenty million dollars. But it would be a very bad thing for me to set myself up because I have so large an amount of money. If we have enough to sustain life, that is sufficient, and if I can save even one *mou* (one-hundredth of a cent) to use in propagating the faith, I wish to do it.'

"So we hear. But some people with whom we have conversed on this matter say to us that if Japanese *Bonzes* (Buddhist priests) had so much money given to them, they would do the same; it is because believers in their faith do not give them the money that they are unable to do it. To which we reply, that although that might possibly be, if these priests were radically reformed, to give to our present priests would be like supplying robbers with swords. What do our readers think?"

None of us have yet had the honor of meeting this extraordinary Missionary's wife. If ever I do meet her, I shall beg a small fraction of the twenty millions to help in our woman's work. As this happy meeting is probably in the far future, may I ask our much begged from friends in America to help us? Can you not get us some knitting yarns, Berlin wools, zephyrs, crochet and knitting needles, canvas,

crewels and patterns to be worked off on canvas? One of the members of our class has asked me to buy fifteen dollars' worth of wools for her, and another some ounces only, as there are none to be had now in Kobe worth buying, and what there are sell at twenty-five cents an ounce. I have sent an order to England, with a private order of my own.

I understand that others in this class, who are engaged in making articles, intend buying them when finished. In this way we will get back what we put into the class. We give away nothing. Mrs. Bond kindly sent Miss Mead some Berlin wools by Miss Bruce, but they will soon be used up. The unexpected increase in attendance at our class has embarrassed us a good deal for means to carry it on. We can hardly say to a person attending for the first time, "Where is your wool and where are your needles?" We must have some capital with which to keep up the work.

Our next thought is to get the women to come to church. Some of the class, who are not yet Christians, do attend; but we will not be in too much of a hurry, lest we frighten away our birds.

* * * If you can help us in our working class, please do so as quickly as you conveniently can. As Mr. Cole and Mr. Dennis are coming out soon, could you not send by them? If that is impossible, and there is no other speedy opportunity, it would be better to send the money by mail. The class having increased so much beyond our expectations, the pressure on our small resources is very great. The women for the most part wish to make large articles, such as shawls, scarfs, jinriksha rugs, etc. Even if they buy these things they have made, and pay for them immediately, it may often take six months or more to get wools from England, and it will require a very large amount of wool to keep a class of fifteen or more supplied. The colors that grown people wear are all subdued tints, such as browns, grays, drabs, &c.; also dark shades of purple, blue and lead color. Bright colors are worn only by children. They like also to work covers for the cushions that they sit on, with Berlin wool.

Hoping that you will pray for our success in this work that we have begun, believe me,

Very sincerely yours,

IDA M. TYNG.